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The APOSTLES Creed better than the  
ASSEMBLY's Catechism.

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OR, THE *K C. B.*  
DOCTRINE  
OF

CHRIST and his APOSTLES  
CONCERNING

The UNITY and TRINITY,

Defended against the *Sabellian* and *Trithe-*  
*istick* Errors of the Times.

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—— Πάντες ὁμολοῦντες —— Rom. 3. 12.  
Ἐγέννητο ψευδοπροφήται —— ὡς καὶ νῦν ψευδοδιδάσκαλοι ——  
2 Pet. 2. 1.

That ye may with one Mind, and with one Mouth, glorify the God  
and Father of our Lord Jesus Christ, Rom. 15. 6. To him  
be Glory in the Church by Jesus Christ, throughout all Ages,  
&c. Ephes. 3. 21.

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In a Letter to the Reverend Mr. CUMMING.

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L O N D O N:

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## The Contents of each Section.

-  *Great Caution necessary to an Adviser in difficult Controversies.* Sect. 1.
- Mr. Cumming's intemperate Zeal, and Heterodox Notions.* 2.
- His Outcry against old Christianity, and false Alarms to the People.* 3.
- His Faith, not the Faith once deliver'd to the Saints; what that is.* 4.
- Christ's and the Apostles Faith of one God, and the modern Creed compar'd.* 4.
- The Primitive Faith perverted and confounded by the Antichristian Schemes of the Sabellians and Tritheists.* 5.
- Innovators pretend great Zeal against the Doctrines of Men, yet prefer human Schemes, and Rules of Faith before the Word of God.* 6.
- Innovators disguise their own, and the Orthodox Sense of the Unity and Trinity; that consider'd and explain'd.* 7.
- Mr. Cumming's Notion of the Form of God explain'd and confuted.* 8.
- His Notion of Heb. 1. 10. consider'd and confuted.* 9.
- Three Senses offer'd to his Choice.* *ibid.*
- Mr. Cumming lightly passes the Son, and forgets the Holy Ghost, amusing his Readers with Notes upon the Generation, &c.* 10.
- Mr. Cumming charges Dr. Clarke with double Entendres, tho he and his Heterodox Party blameable on this Head.* 11.  
Mr.



## The Contents of each Section.

- Mr. Cumming's dangerous Assertion of God the Father, and his intricate Creed consider'd.* Sect. 11.  
*The Perplexities in his Creed further consider'd, and his Fondness for some Terms in the Assembly's Catechism, which is not infallible.* 12.
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- Mr. Cumming's shifting Scenes, and putting his own Difficulties upon the Orthodox to solve them: Quits the Word Son, because it implies Derivation, and flies to the Word Λόγος for shelter.* 13.
- His Conclusion from no Premises: his Rashness.* 14.
- Mr. Cumming's mistake of St. Jude ver. 4. The true Design of that Text. It may be retorted upon Mr. Cumming and his Friends.* 15.
- Mr. Cumming forgetting his first, asserts a second Meaning of Jude, ver. 4. His Mistake in applying Κύριος in the 5th ver. to Christ, and his supporting that Mistake by a doubtful Reading: That a dangerous Practice.* 16.
- Mr. Cumming's great Mistake in thinking Κύριος us'd absolutely, and with the Article, constantly means Christ: the contrary shewn at large.* *ibid.*
- The words Κύριος and Θεός us'd of different Subjects in different Senses. The Scripture distinction of the Lord God, and the Lord Jesus Christ; which not well heeded, introduces Confusion and Heresy.* *ibid.*
- Mr. Cumming and Mr. Tong forward and rash in mis-translating and applying St. Jude ver. 4. They make Jesus Christ their only Lord God, &c. That Text rescu'd, and many Arguments against their false* Pg-

## The Contents of each Section.

- Positions, proving that the Words [only Lord God] do belong to the Father alone.* Sect. 17.
- Mr. Cumming's Arguments from the Article [ὁ] consider'd: He breaks thro the plainest and strongest Words of Scripture to maintain his Errors.* 18.
- Mr. Cumming's Conclusion, [that Christ must be the only God, or there are more Gods than one] consider'd. His inconsistent Creed.* 19.
- Mr. Cumming misapplies the last ver. of St. Jude. Thinks Saviour there means Christ. God our Saviour in the highest Sense, prov'd at large from sundry Texts. That Verse referr'd to the Father by several MSS. &c.* 20.
- Mr. Cumming's mistake in referring Δεσπότης to Jesus Christ, 2 Tim. 2. 21. That Text clear'd—The Word often us'd by the LXX. for Hebrew Names of the supreme God.* 21.
- Mr. Cumming's mistake in applying Δεσπότης in 2 Pet. 2. 1. to Jesus Christ. That Text consider'd and rescu'd—and the use of that Word further explain'd.* 22.
- Mr. Cumming's mistake in the use of παντοκράτωρ, contrary to all the three Creeds, and to the constant Use of it in the New Testament, shewn in the several Texts.* 23.
- Παντοκράτωρ an appropriate Character of God the Father; and so ὁ καθήμενος ἐπὶ τῷ θρόνῳ, and ὁ ὢν καὶ ὁ ὢν &c. and Alpha and Omega, or the First and the Last, shewn at large.* 23, & 24.
- Mr. Cumming's Reflection upon Dr. Clarke about παντοκράτωρ and παντοδύναμος, shewn to be altogether groundless.* 25.
- Mr. Cumming's Use of κύριος for Christ, Jude ver. 5, 6, 7. fully consider'd, and plainly prov'd to be a great Mistake.* 26, 27, 28.
- Mr.*

## The Contents of each Section.

*Mr. Cumming's Charge upon the Orthodox, of denying the Lord that bought them, recoils upon himself and his Friends; whose Creed is a Riddle, and Language is abusive.* Sect. 29.

*He flings Texts and hard Words at his Neighbours, for concealing (as he pretends) their Sentiments, and using ambiguous Terms. This the proper Character of some Tritheists, who prefer the Assembly's Catechism to the Apostles Creed.* ibid.

*Mr. Cumming for a modern Christ, and modern Terms of Communion, and a Metaphysical Creed.* 30.

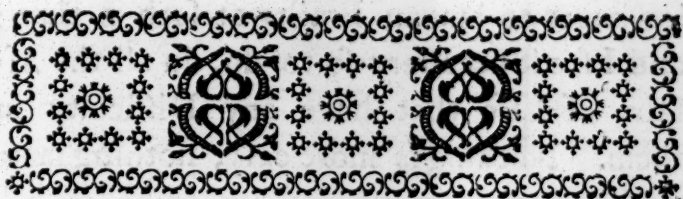
*Who the supreme Object of Worship. Christian Worship less tainted than Christian Principles. Christ and the Jews agreed in the Object of Worship.* 30.

*Mr. Cumming excepts against the Word [Supreme] when apply'd to God; yet himself often uses it. Some of his many Mistakes consider'd.* 31.

*Mr. Cumming's false Charges against, bitter Reflections upon, and unfair Characters of the Orthodox, refer'd to in almost every Page of his Sermon; and retorted upon himself and his Friends often in his own Words, at large.* 32.

T H E





*The* APOSTLES *Creed*  
*better than the ASSEMBLY'S*  
*Catechism, &c.*

*Reverend SIR,*

§. I.



GOOD Advice from the  
Pulpit to all Christians, e-  
specially the younger sort,  
is highly useful at all times,  
and more especially when their Tempers are  
warm'd, and their Passions are afloat, and  
Prejudices run high against some Opinions,  
and in favour of others not yet thorowly  
examin'd. But the highest Prudence and  
Caution are necessary in such a State of  
Things, that the *Adviser* mayn't impose  
upon his Audience. 'Tis difficult indeed,  
for human Nature to govern itself by the  
Rules of Reason and Religion, when

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## 2 *The APOSTLES Creed better*

new Controversies arise, or old ones are reviv'd: I therefore always make great Allowances to human Frailty at such a time; and I see it necessary so to do, in all the Affairs of Life that have any Difficulty in them. Nothing is more easy, nothing more common, than to mislead, or to be misled. I think, upon a calm Review of your Sermon preach'd on *Easter-Monday* last, you are not altogether free from the common Frailties which attend the Writers of Controversy. Give me leave, as your true Friend and Well-wisher, to shew you your Mistakes, *if I can*; or to give you a good Occasion to rectify mine, *if you can*.

§. 2. I READILY admit of your Preliminary, *p. 3.* 'That nothing is more reproachful to human Understanding, nothing more mischievous in its effects, than a blind intemperate Zeal in Matters of Religion.' Yet for want of a due guard upon your own Zeal, it grows, in a few Pages, warm, intemperate, and reflecting. For Instance, *p. 5.* you say, 'The Foundations of our Religion are openly attack'd, a new Faith is impos'd upon Christians—The Reviewers of exploded Heresy impudently boast of Numbers and Authorities—The most famous

‘ famous Boundaries of Truth and Error are  
‘ demolish’d ; all Distinction between He-  
‘ resy and sound Doctrine is laugh’d at as  
‘ ridiculous, and banter’d under the Name  
‘ of Orthodoxy — Opposition is made to  
‘ the Gospel, and Indignities offer’d to its  
‘ blessed Author, &c. In short, That new  
‘ Opinions are propagated amongst us by  
‘ the Disciples of *Arius*, which are an  
‘ open Hostility to the Divinity and Cross  
‘ of Christ, a Complication of Errors that  
‘ strike at the Vitals of Christianity.’  
These, Sir, are some of the Expressions of  
your Zeal : Now, whether it be the blind  
and intemperate Zeal, which you blame *p. 3.*  
I leave you and others to judge. I easily  
guess whom you aim at in these *severe Char-*  
*ges* ; but we have this *πληροφορία*, or full  
Persuasion in our Minds to comfort us, that  
most of them suit your Party, and fit your  
Character to a hair : For who so effectually  
attack the Foundations of the Christian Faith,  
as they who labour by nice Distinctions to  
destroy the Doctrine of the *Divine Unity*,  
when they would maintain *their Notions* of  
a *Trinity* ; and on the other hand, overthrow  
the Doctrine of a *real Trinity*, when they  
are defending *their Notions* of a *Divine U-*  
*nity* ? For if in the last Case, you teach and



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maintain direct *Sabellianism*, is that old Christianity ? Or if in the first Case, you are a *Tritheist*, is that a *Primitive Christian* ? And if you would impose either *Sabellianism* or *Tritheism*, you, Sir, are for *imposing a new Faith upon Christians* ; you, Sir, are for *reviving exploded Heresies*. And as for the *impudent Boast* you mention of *Numbers and Authorities* ; all the World knows, your *Athanasian Party* are continually flourishing with that kind of Weapons, with which they have *unhing'd and loosen'd the Principles of Divine Revelation*, by making it questionable, whether the *Christian Religion teaches three Gods or one* ; and by intirely transposing the Names of *Heresy and Orthodoxy*, have made *Heresy a very creditable thing*, and *Orthodoxy very contemptible*. In truth, the whole Charge you have drawn up in such bitter Terms, may be justly retorted upon the whole *Athanasian Cause and Party* ; which both are in a State of open *Hostility against the true Divinity of Christ*.

§. 3. I AGREE with what you say, p. 6. that ‘ A Complication of Errors now reigns ; and that a Conspiracy has been ‘ carrying on against the Fundamentals of ‘ our Religion.’ But whose are *these Errors*, who

who are *these Conspirators* ; they who confine themselves to *Scripture Terms and Sense*, as near as they can ; or they who coin new Terms and new Notions, and then boldly impose them, without Authority, for *old Christianity*, for necessary Articles of Faith ? And if any body is so bold, to speak in the behalf of *old Christianity*, presently the poor People must be alarm'd, as by you, *p. 6.* with the *Danger of Heresy, seducing Spirits, and poisonous Errors* ; and every body is warn'd to contend earnestly for the Faith once deliver'd to the Saints : Which Text is turned in this Town to all Points in the Compass, to maintain the peculiar Opinions of every Sect and Party. And tho 'tis most certain it can't defend their proper Opinions, yet all sorts make a flourish with it, and with as good a grace as the *Athanasians* themselves.

§. 4. BUT, Sir, *the Faith once delivered to the Saints* was but *one* ; and that delivered, *once for all*, in the words of *Christ* and his *Apostles*. Content your self with *that Faith*, and we are agreed. Will you be satisfied with what the *Father* has said of *himself*, of the *Son*, and of the *Holy Spirit* ? Will *Christ's* own Declarations of the *Father*, *Himself*, and the *Holy Spirit* please you ? Will all that is  
said

## 6 The APOSTLES Creed better

said by the *four Evangelists*, and all the other *Canonical Writers* concerning the *Sacred Three*, sufficiently describe their *Nature*, *Distinctions*, and *Offices*? Is the *true Faith* sufficiently described, and entirely found in the *New Testament*, or not? Did *St. Jude*, in exhorting the *Christians*, he wrote to, to contend for the *Faith* once delivered to the *Saints*, mean the *same Faith* as *Mr. Cummin* teaches and exhorts others to contend for? You grant, p. 7. it was not any *novel Opinion*, or any *Doctrine* invented by *Men*, but the *Revelation* of *Jesus Christ* delivered first to the *Apostles*, and by them committed to others, was the *Prize* esteemed by the inspired *Writer St. Jude*, worthy of the most earnest *Contention*. Thus far you are right, Sir; in this we are entirely agreed. And I can perfectly agree with you, if you can with me, that the *Faith* once delivered to the *Saints*, by *Christ* and his *Apostles*, is the only *Rule* ordain'd of *God*, to govern the *Faith* and *Life* of *Christians*, a perfect, complete, and immutable *Rule*; as you say, p. 8. and I am convinced also, that all *unwritten Traditions*, all *Decrees* of *Councils*, all *Ecclesiastical Laws* and *Canons*, &c. are no part of the *true Rule* of *Faith*; which is singly and entirely contain'd in the *Word* of *God*. Whatever *Preacher* or *Writer* therefore excites others to

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to contend for a Faith not so much as mention'd once in the Holy Scriptures, but contradictory also to abundance of exprefs Texts; such a Preacher or Writer is in truth not for contending for St. Jude's Faith, but for the Opinions of some uninspired Writers, and antient Leaders of Sects and Parties. Give me leave therefore to compare the Faith once delivered to the Saints by Christ and his Apostles, with that Faith now delivered to the Moderns, by some Councils and leading Writers, antient and modern.

## Of the One GOD.

THE Scripture Faith of the One God, deliver'd by Christ himself, and his Apostles, is, That the (a) Father is the only true God, the Head and God of Christ, by whom Christ himself was sent, (b) whose Doctrine he preached; by (c) whose Power he wrought Miracles, whom he himself (d) worshipped; whom all (e) true Worshipers were to worship; who made Jesus (f) Lord and Christ; who (g) rais'd him from the dead; who

(b)

THE Faith of the one God not delivered in the Scriptures, but framed and delivered by certain Councils and Fathers, is, That the blessed Three, mentioned in the New Testament, viz. Father, Son, and Holy Ghost, are one God, of one Substance, of one Essence: that each of the three have a distinct Hypostasis or Subsistence, but One Godhead; the Glory equal, the Majesty co-eternal: That each of the three distinct Hy-

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(a) Joh. 17. 3. I Cor. 11. 3. Ephes. 1. 8, 17.  
 (b) Joh. 7. 16. (c) Joh. 14. 10. Acts 2. 22. (d)  
 Luk. 6. 12. and 22. 41, 42. Heb. 5. 7. (e) Joh. 4. 23.  
 (f) Acts 2. 35. (g) Acts 2. 24, and 32. Rom. 4. 24.

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(*h*) set him at his right hand; who (*i*) gave him all Power; who put all things under his feet; who made him (*k*) Head over all, &c. and to whom Jesus Christ is to (*l*) surrender or resign at last his Kingdom, and all this to the (*m*) Glory of God, the Father, &c.

*Hypostases is uncreated, incomprehensible, eternal, almighty God and Lord. See the Creeds called Nicene and Athanasian, so much in vogue for many blind Ages, and now earnestly contended for, as the Standards of Orthodoxy, and as the Faith once delivered to the Saints,*

§. 5. NOW which of these, Sir, is really and truly the *Faith once delivered to the Saints*? Which of these is the Complication of Errors, that strikes at the Vitals of Christianity? as you speak, *p. 6.* Which the *poisonous Errors*, and who are the *Conspirators and seducing Spirits*, you warned your Audience against, *p. 6, and 7*? Are they not in truth such *Teachers and Writers* as found their Faith, not so much on the Scriptures, as on the Terms and Decrees of some Councils and antient Writers? Are not they truly and properly *Seducers*, who *seduce or lead away* their *Hearers and Readers* from the one sufficient, immutable, and infallible Rule, the Holy Scriptures? and tell them, that subscribing to

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(*h*) *Acts* 2. 33. *Mat.* 22. 44. *Ephes.* 1. 20. (*i*) *Mat.* 28. 18. *1 Cor.* 15. 27. (*k*) *Ephes.* 1. 21, 22. (*l*) *1 Cor.* 15. 24, 27. (*m*) *Phil.* 2. 11. See a multitude of Texts confirming the Particulars above, in Dr. Clarke's Scripture-Doctrine of the Trinity, Part 2d.

*humana*

*human Articles and Catechisms*, is a better Proof or Criterion of one's Christianity, than subscribing to the *Scriptures* themselves ! Is not this a novel, growing, and dangerous Error ? Do not you, Sir, and your Brother-Subscribers promote it ? Is this your Practice a steady adherence to the one infallible and immutable Rule ? Is this the Prize you contend for, *viz.* the Doctrine of one God, and the Faith concerning Jesus Christ and the Holy Spirit, not as *once* delivered to the *Saints* by Christ and his Apostles ; but as *since* delivered to *Apostates*, by some of the *Nicene Fathers*, and the pretended *Athanasius* ? You tell us indeed, *p.* 8. that *an Anathema is* threatened against all, who shall pervert the Faith of the Gospel : Have not they perverted, and mightily perverted the Gospel too, who make it doubtful, whether Father, Son, and Holy Ghost, the *sacred Three* mention'd in the Holy Scriptures, are *three Beings*, or *three Names, Characters, Properties, &c.* of *one Being* ? And who by their *Confessions, Catechisms, and Sermons*, make it doubtful, very doubtful, whether there is *one supreme God*, or *three coordinate, coequal, coeternal Gods* ! Consider well this Matter, examine your Schemes and Conscience, and judge if this ben't the Truth of the Case. To apply your own un-

10 *The APOSTLES Creed better*

just Declamation against *Scripture-Christians*, more justly to the *Sabellians*, the *Athanasians*, and the *Tritheists* of these times ; don't these  
 ' attack the Foundations of our Religion, revive  
 ' exploded Heresies, impudently boast of Num-  
 ' bers and Authorities? Calling their No-  
 ' tions the Faith commonly received ;' as the  
 Subscribers of *London* and *Exeter* word it.  
 Whereas they ought to have said, the *Sabel-  
 lian* and *Athanasian* Heresies commonly re-  
 ceived.

§.6. YOU seem, p. 8. to have a mighty  
 Aversion ' To the Doctrines of Men, De-  
 ' crees of Councils, Ecclesiastical Laws, Ca-  
 ' nons and Customs, that are not contained  
 ' in (that I don't see how possibly they  
 ' should be) or cannot be proved by express  
 ' Testimonies of Scripture, or by natural  
 ' Consequences deduced from them ; and  
 ' you add, That 'tis our Duty expressly to  
 ' declare against Innovations of Men in  
 ' Matters of Religion.' Yet after all this,  
 you have a great regard for the Doctrines of  
 some fallible Men, taught in the 5th and 6th  
 Answers of the *Assembly's Catechism*. You  
 judge it, and your *Brother-Subscribers* judged it,  
 safer to abide by them, than by the Holy  
 Scriptures alone. And indeed it is safer in  
 point



point of Reputation amongst the weak and injudicious. You also have your favourite Terms, such as *Essence, Hypostasis, Subsistence, Consubstantial, Hypostatic Union, &c.* which you can't but own are *Innovations*; yet you won't by any means think it your Duty to declare against 'em: no, no, these are your *precious Criteria, and preservatives of mysterious Fundamentals*, first prudently brought in, and since providentially convey'd by *uninterrupted Tradition* to the present Age! The most proper Terms, in your Sense, to secure our Holy Faith against *Hereticks and Innovators*. Wonderful is the Force and Power of Prejudice! That Men's Words should be thought safer for God's Truth, than his own Words!

§.7. I PASS some things not very justly expressed, p. 11, and 12. and desire you, Sir, to consider a Remark you have made, p. 13, and 14. about the *Unity of God*, in these words, 'That tho the Unity of God be  
'contended for on every side, as the Foundation of all true Religion, yet 'tis really  
'overturn'd by the captivating Errors of our  
'Day, which make three Gods as truly and  
'properly, as they allow Divinity to the  
'Word and Spirit.' Right, Sir, if rightly apply'd! Who would not think these to be

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the Words of a *truly Orthodox Christian*? And who would believe it to be spoken by one, who, it may be, really maintains the Doctrine of *three coordinate, coequal, supreme Beings*? I know you aim'd at the *true Christian Hypothesis*. But let the common Sense and Reason of all Mankind be judge, whether all the Wit and Cunning of the most ill-natur'd Adversary can find any impiety or absurdity in the *Scripture Scheme*, which asserts *one supreme, infinite, most perfect, all-sufficient, intelligent Being*; and *two other glorious, intellectual, subordinate Beings*; the *sacred Three* described in the New Testament? And on the other hand, let the *most metaphysical Heads*, and the *most artificial Criticks*, try all their Skill and Craft, and coin new Terms to the End of the World, and see if they can possibly, without the greatest Impiety and Absurdity, maintain the *vulgar Tritheistick Scheme*; or, in the fashionable Stile, *the Faith commonly receiv'd of Father, Son, and Holy Ghost expressly distinguish'd each from the other, and as expressly own'd and declar'd to be coequal, coeternal, &c. and equal in Power and Glory*; which is your *fundamental Orthodoxy*. Indeed, you do, as all others of the *Athanasian Party* do, presently contradict this in the very next Paragraph, p. 14. telling your Audience, ' The Acknowledgment

‘ ledgment of a Deity is no more necessary  
‘ to Religion, than ’tis to believe there is one  
‘ God.’ Did you mean, Sir, one, *i. e.* one  
infinite Mind, Spirit, or intelligent Being is  
that one God? Or do you mean, and would  
you have your Audience understand, that  
three infinite Minds, Spirits, or intelligent  
Beings, are the one God? Pray be plain and  
above-board in this matter. You are pleas’d  
to bear hard upon others, *p.* 26. insinuating,  
as if some ‘ thinking it proper to screen their  
‘ real Sentiments, make use of Terms ambi-  
‘ guous and equivocal; whereas it becomes  
‘ the Ministers of Christ to be free, open,  
‘ and explicite, in declaring what they be-  
‘ lieve, what that Faith is which they preach  
‘ to others.’ Now, Sir, stick to your own  
Rule: Tell your People, and tell all that you  
can tell, what you mean by *one God*: Tell  
’em what you mean by one God, one infinite,  
or three infinite Minds or Spirits. Don’t  
use Ambiguities or Orations here. You will  
answer me, perhaps, I have told my Mind in  
that very 14th Page, in these Words, ‘ That  
‘ the Scriptures ascribing the Characters,  
‘ Powers, and Glories of the eternal Godhead,  
‘ to the Father, the Word, and the Holy  
‘ Ghost, assure us these three are one God.’  
But, Sir, is it true in fact, that the Scrip-  
tures

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tures do ascribe such *Characters, Powers, and Glories* to those Three? If particulars were examin'd, how would your Assertion look? Asto the Father, all sides agree. *Christ* himself pronounces him, *Joh. 17. 3. the only true God*; and we dare believe him. Dare you go a step further than *Christ*, and say, *Others, who are not the Father, are coequal and coeternal with him*? But you, Sir, and the whole *Athanasian Party*, seem to have no thought, no fear of displeasing the Father, (*Christ's only true God*) in giving and ascribing his Glory and Perfections to others! You dare do it in general Terms; now try it in some particulars: Is the Son, or the Holy Ghost an eternal Father? or did they beget each an eternal Son? Is the Son unbegotten, underrived, self-existent? Is the Father *begotten, derived, or proceeding* from the Son, or Holy Ghost? Did the Power of the eternal Son overshadow the blessed Virgin? Was *Jesus Christ* sent by the eternal Son? Did *Christ* come as the Messenger, and resign himself in all things to the Will of the eternal Son? Did *Christ* come not to do his own Will, but the Will of the eternal Son? Was *Jesus* made *Lord and Christ* by the eternal Son? Was he raised and invested with all Power by the eternal Son? Was *Christ* set at the right hand



hand of the eternal Son, or Holy Ghost? Did Christ claim the Glory of an eternal Father, or any of the proper Characters of an eternal Father? Did Christ pray to himself, *Our Father*, &c. or did any other eternal Son pray to Christ, saying, *Our Father*, &c?

§. 8. BUT you say, the Scriptures tell us, 'That *Jesus Christ being in the Form of God*, 'took upon him the *Form of Man*;' (you should say of a Servant.) And is this, Sir, one Character of the supreme Being? Can you say, dare you say of the *supreme Being*, of the *Father*, that *he was or is in the Form of God*? Well, but you'll say, these words signify, 'naturally and necessarily possessed of the same infinite Perfections of the Father. And will you abide by it? pray, the *same in kind*, or the *same numerically*? If the same in kind, then you have two Gods! If the same numerically, then the Son is the Father, and no longer a Son! But pray, how came those words, *In the Form of God*, to signify *naturally and necessarily possessed of the same infinite Perfections with the Father*? That is neither the *first*, nor the *plain*, nor the *common* or *usual* Signification of those Words. I suppose you'll allow, nay, you must allow, 'tis not their express Sense;

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Sense; but you'l have 'em to signify so by a *consequential Sense of your own drawing*. Wonderful Gloss! I confess, I am greatly surpriz'd at such bold, random Interpretations. Sir, how clear-sighted soever you may be, yet few of your own side, I dare say, can perceive that Sense in the Words; or be willing you should draw and impose your *Consequences* upon 'em. Surely as there is a God, a future Judgment, where you and I must answer, &c. *The self-existent, underived, unbegotten Father, has, as such, certain infinite and incommunicable Perfections, which none but, none besides the Father, can be naturally and necessarily possessed of.*

AND, Sir, there is a time coming, when, the Apostle tells us, 1 Cor. 15. 24, 28. that *Jesus Christ shall deliver up the Kingdom to God, even the Father; and the Son himself shall become subject to God, even the Father, who did put all things under him.* It will then be manifest to all the *Athanasian World*, that *God the Father will be all in all*; and that He (*i. e.* God the Father) was manifestly excepted, who did put all things in subjection to the Son. Now this, or a like Glory, of putting all things under *Christ*, I believe you'l not affirm Christ was ever naturally and necessarily possessed of.

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This is one of the incommunicable Glories of God the Father: In this *Form* of God, Jesus Christ never did, nor ever will appear; nor thank you in that Day, for exalting him higher than his Father's right hand.

§. 9. ADMITTING those words, [*Heb. i. 10. And thou Lord in the Beginning didst lay the Foundations of the Earth, and the Heavens are the Works of thy Hands;*] are rightly apply'd to the Son; you should not forget, it must be understood in a Sense subordinate to the Father. To this you are directed in this very Chap. v. 2. where you are told, that God *by him* made the Worlds; which is also the usual Stile of many other Places. 'Tis strange to see how little Gentlemen of your Profession mind such cautionary Phrases; and how ready you are, without Scruple, to give the Glory of *God the Father to others*. You'll allow, no doubt, the Father, 'to be naturally and necessarily possessed of infinite Perfections.' And you'll allow those words *Heb. i. 10.* were *originally and primarily*, or at least, may be *truly and properly apply'd to the Father*. He then was one great Agent in the Creation of the Universe. Will you have the same Words in as full and ample a Sense apply'd to the Son, another, a distinct,

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## 18 *The APOSTLES Creed better*

intelligent, free Agent? How then will you maintain your *Sabellian Unity*, if that be your Notion? And if you say the Father and Son were *coordinate Agents* in the Production of the *Universe*, equal Almighty Minds and Spirits; How will you avoid *Polytheism*? One supreme, and two subordinate distinct intelligent Beings in the true *Christian Trinity*, has no difficulties, has no contradictions attending it; but the *Sabellian Trinity* is utterly irreconcilable with the Holy Scriptures; and the Trinity of three infinite, coordinate or coequal Spirits is absolutely repugnant to Scripture and Reason. If you please, Sir, to consider those Words, [*And thou, Lord, in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Works of thy Hands, &c.*] you'll meet with insuperable Difficulties. If you'll insist upon it, that they must be apply'd to Jesus Christ in your way; for then I may insist upon it, that the Words must be apply'd to him in one of these three Senses.

I. EITHER as he and the Father are one and the same numerical Being and infinite Spirit; which is flat *Sabellianism*, and destroys the Scripture Personality of Jesus Christ.

II. OR,



II. OR, as he is a coinfinite, coequal, coeternal Spirit, and coordinate intelligent Agent with the Father; which is express *Polytheism*, and destroys the Unity of God.

III. OR, as he is an inferior and subordinate intelligent Agent, *by whom God the Father made all things*. See the following Texts, *Joh. 1. 3. 1 Cor. 8. 6. Colos. 1. 16.* very emphatically, *Ephes. 3. 9.*

NOW, Sir, please your self, chuse and declare which of these three Senses you are for, or find out another, if you can, if you apply the Words to Jesus Christ as an Agent in the material Creation. One of the two first Senses will suit your Scheme; but the last suits the Holy Scriptures, and primitive Antiquity.

§. 10. I HAVE consider'd the little Proof you offer for your Assertion in the Paragraph beginning *p. 14. viz.* ' That the ' Scripture Revelation, ascribing the Characters, Powers, and Glories of the eternal Godhead, to the Father, the Word, and the Holy Ghost, assures us, that these

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' three

‘ three are one God.’ I must tell you also, that you surprize me, and must every Reader, in one thing, that tho you promised to consider this Matter in *fuller Terms*, yet you but slightly mention two Texts, which I have now examin’d, with regard to the Son, and not one with regard to the Holy Ghost. You enlarge, indeed, upon the Mediatorial Office and Characters; but that, you know, is not to the Point you undertook. However, to amuse the Readers, you entertain ’em with a very prolix marginal Superfétation about the *Generation of the Son*, to shew that the *Triumphs of the Arians on that head*, are groundless; for that is one of the *Fioccos* in your Title-Page. Pray, what if the *Arians* should be mistaken in their particular Notions of the Generation of the Son, will that support the Point you were upon? In this *Excursion* from your Point, you make a shew of Reasoning like a Philosopher, and hide your self in metaphysical Terms and Notions, without producing one single Text to support your Notion. You say in the marginal Note, ‘ One of the main Arguments, by which the *Arians* think they disprove the supreme Deity of Jesus Christ, is drawn from that natural Priority and Dependence, which we see in temporary Generations.

'nerations.' Sir, your Ancestors in this Controversy took care to answer all the Arguments of the old *Arians*, by burning almost all their Books; so that it is not easy for you or me to say, which were their *main Arguments*. But if you know any modern *Arians*, who lay that stress upon the Argument you mention, tho I know none such, yet I dare say they will easily maintain that Argument against what you have offered here. You can't but acknowledge, that the Terms *Son* and *Begotten*, with whatever other Words those Terms are at any time attended, can never convey into our Minds a Notion of a *first, self-existent, underived, unbegotten, independent Being*. When the Holy Scriptures therefore use these Terms [*Son*, and *Begotten*] did they intend by those Terms, we should understand one, who was an unbegotten, underived, self-existent supreme God? Did ever any of the antient Writers understand and explain those Terms in that Manner? Surely you must know, if you have only read *Dr. Clarke's Scripture-Doctrine*, Part 2. Sect. 12. 101. that the most Learned of the Antients, and the modern Writers, don't pretend to measure God, as you express it, by an Imperfection of his Creature, but by his own perfect Word; and from that only have gathered

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thered and concluded, that God did not mean, or intend to reveal, or to make known to Mankind, Himself, the one supreme, first, underived, self-existent Being, by the Terms [begotten Son] which Words, without a new definition or express meaning annex'd to them, would plainly and certainly convey a quite contrary Sense. We argue therefore, not from any *gross Notions of temporary Generations*, as you insinuate, but from the Words [Son and Begotten] used by the Holy Ghost, which you will never be able to persuade your self, or any others, can signify, or were intended to signify the supreme Being, the most High God. We have no occasion therefore to prove, tho it is easy enough to show it, ' That an eternal necessary Generation ' involves a manifest Contradiction : ' for an eternal necessary Generation must necessarily produce some eternal Being, unless it be an eternal Generation of nothing ; and then we shall have two eternal Beings at least, *viz. the Being eternally begetting, and the Being eternally begotten, yet neither of these two are before or after, neither are greater or less than the other, in your Creed !*

§. II. YOU are hard upon the Reverend and most learned Dr. Clarke for explaining the  
*English*



English word *Eternity* by *οὐρανίου αἰῶνος* but pray for what Reason? Why, because you would have had him explain it in an unlimited Sense; and because he did not, you charge him with declaring his Faith in words of a *double entendre*. How so, Sir? Do our Translators use the word *Eternity* always in the same Sense? or is the word *αἰών* in the Original always used in the most unlimited Sense? You know it is not. If then neither our Translators, nor the divine Writers are to blame for using those words in a limited Sense, why do you blame the Doctor? But you say, by *eternally begotten*, the Doctor meant no such thing as *eternally begotten*; that is, his Sense of the words is not yours, and therefore you infer that he equivocates, and *uses deceitful Words* in declaring his Faith. I am sorry for this intemperate Zeal, which you condemn at the beginning, but too often and too unwarily run into in several Places of your Sermon. On this occasion, you condemn declaring one's Faith in words that are ambiguous; yet when you declare your own Faith of one God, you don't scruple then your *double or triple entendres*; for one God shall signify three Gods when your Trinity is to be maintain'd, and but one God when you assert the Unity: or rather one God is by  
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some of you meant in the *Sabellian Sense*, and by others in the *Tritheistick Sense*, and yet both are *Orthodox*, because their Terms are the same, tho their Meaning be as wide as *East* and *West*. It has been generally understood and taught, that *God is one eternal necessary Being*; and no body has ever yet, till now, been so bold to question, whether the Father is an *eternal necessary Being*; but you, Sir, which I stand amaz'd at, seem so far to question it, as to think it a Position without Proof, ' To say the Son was begotten by the ' mere Will and Power of the Father, so ' that the Father alone is the eternal necessary Being! *O bone Deus, in quæ tempora, &c!* What may not *Orthodoxy* say and affirm! Is this, Sir, one of your *Fundamentals*? Is this the *Faith* once delivered to the *Saints*, that the Father alone is not the eternal necessary Being? I suppose you will answer, yes; because the Father, Son, and Holy Ghost are, in your Creed, the eternal necessary Being: then the *Father himself*, and the *Son himself*, and the *Holy Ghost himself*, are not in your Creed three infinite Beings, or infinite Minds or Spirits, but one infinite Mind or Spirit? Yes, just now, in this Sentence; but in the very next Sentence or two, you speak of the Son's being equally self-existent with the Father,

Father ; and that *the Word*, or Λόγος, is *God equal with the Father*. Now Equality necessarily implies two at fewest ; that is, according to your Creed, an *eternal, unbegotten, unemanated, self-existing Father* ; and an *eternal, emanated, begotten, self-existing Son* ! I can't help thinking but you must conceive such a *Father alone* to be an eternal necessary Being ; and such a *Son* to be another eternal necessary Being : for it is impossible with those Characters to suppose them one and the same Being numerically. But I fear such a Creed is manifestly contradictory and impossible. *Unbegotten* is not having Being from another, and so is *self-existent* : *Begotten* is being from another, that is, not *self-existent* : So that to say the Son is *begotten*, is certainly to say he is *not self-existent*, but *is from another*, even from the *Father*. In short, if People would heed what they say, they would never dare affirm, that the *Supreme Being* could be a *Son*, or an *eternal Son* ; since nothing implying Derivation or Dependence, can properly belong to the *Supreme Being* : nor affirm, as you do constructively, that *begotten Being* is *self-existent Being*. Vide Dr. Clarke's Script. Doctr. p. 271. first Edit. The learned Bishop Bull observes, that *He who is God of God*, as the *Nicene Creed* expresses it, cannot without manifest contradiction

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*be said to be God of himself, or self-existent; and exhorts all pious Students to be cautious upon that head, &c. But I find you, Sir, and some others of your Friends, are very fond of the Notion of a self-existing Son. How you can possibly conceive it in your Minds, I cannot tell; nor how you can possibly prove it by the Holy Scriptures. After all Endeavours to attain it, some find it as difficult to conceive, or form a Notion in their Minds of an eternal Son as of a self-existing Son: for if you mean by Eternity such a Perpetuity of Existence as properly and only belongs to the first self-existent Being, then an eternal Son, in your Creed, must mean such a Son as exists with the very perpetual Existence of the self-existing Being; tho a Son be not, cannot be, nor be conceived to be a self-existing Being.*

§. 12. I WISH, Sir, you had better consider'd Dr. Clarke and *your self*, before you had taken upon you to correct him. Don't you often come in with your *double Entendres* in this marginal Note? for in one Line you are for a Son of the *same Essence, &c.* i. e. *who is one and the same Being with the Father*; and in the very next Line you are for a Son who is *equally self-existent with the Father*:



*ther* : that is, at one time he's the *same God*, at another time he's another God. A little after you chuse to say, the Father and the Son, &c. are the same in Substance, &c. Is not that equivocal, Sir? Do you mean the *same singular intelligent Substance*, or *two intelligent Substances of the same kind*? If you shun a plain answer, who then uses deceitful Words? Words not used by the Holy Ghost in the Holy Scriptures, but in the *Assembly's shorter Catechism*; yet the *Article it self*, you say, cannot be better express'd than in the Words of that *Catechism*! So then the Words of the *Assembly's Catechism* are, in your Judgment, as expressive of this *your fundamental Article*, as the *Words of Scripture*. It may be of your *Fundamentals*, but not of *my Fundamentals*; for I shall always prefer the Words chosen by the Holy Ghost to express *Fundamentals*, before Words chosen by any *Assembly of uninspired Men*. I stick to *Christ and his Apostles*, you to the *Assembly of Divines*. I think his Doctrine cannot be better express'd than in his and his Apostles Words; you think they cannot be better express'd than in the Words of the *Assembly's Catechism*. I reckon it, Sir, one of the first Degrees or Steps of Apostacy from Scripture-Religion, to over-value Man's Expressions about Divine Mat-

## 28 *The APOSTLES Creed better*

ters, and to put Man's words upon a Level with the Words of God. You had done much better, if you had advis'd your Audience to contend for *the Faith* as expressed by the *Holy Ghost*, than as expressed by the *Assembly's Catechism*; for the Words of the *Holy Ghost* will certainly preserve the true Faith to the World's end; but the *Assembly's Catechism* is far from being an infallible Standard of Truth: of which no better nor greater Instance can be given than the false Account or Description of the true God given in *that Catechism*; an Account contrary to all the History of the *New Testament*, the Doctrine of *Christ* himself, and his *Apostles*, and to the *unanimous Tradition* and Sense of the *Catholick Church* of the *four first Ages*; nay, I think it may be truly said of *all Ages*. And I will go further yet, and say, that Account is contrary to the *Creeds*, even the *most corrupt Tritheistick Creeds* of all Sects and Parties of Christians in all the Christian World. No Person can read those *Creeds* with any Attention, but they must see and observe, that the *Preeminence of God the Father* is always expressly asserted and maintain'd in those *Creeds*. And if I should go on and affirm, that the most eminent, and the much greater number of the *Tritheistick Writers* have acknowledged  
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this *Preeminence* of God the Father, their own Words would bear me out. And these are *such Concessions* in favour of the Truth, that we are not, Sir, to be banter'd out of, by your telling us, \* ' That it is a poor ' way of reasoning, and comes with a very ' ill grace from those who declaim much a- ' gainst all human Authorities and Interpre- ' tations.' Not a jot, Sir, more than all *Protestant* Writers of the first Rank have done, nor more than you and your Friends do in the Controversy about Liberty of Conscience ; so that this Suggestion is a groundless Flourish, to amuse the young *Audience*. And so indeed is the whole marginal Note ; for have you produced one Text, or one Argument to prove your eternal Generation ? Can you or your Readers find one throughout the whole ? No ; you amuse them, and content your self with starting Difficulties upon your Adversaries, which you boldly assure your Audience can never be solv'd ; you hope so at least. What are those Difficulties ? Why, you tell us, that ' unless [your Ad- ' versaries] could prove first that an eternal ' necessary Generation involves a manifest ' Contradiction, their Triumphs are vain

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\* *Marg. P. 17.*

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‘ and presumptuous.’ That your Notion of an eternal necessary Generation does involve a manifest Contradiction, is very plain : you have taken pains to make it so a little further in the same Note ; for you say, ‘ Those who ‘ assert the eternal Generation of the Son, ‘ mean by it such an Emanation as is by absolute necessity of Nature, and proves the ‘ Son to be of the same Essence, and equally ‘ self-existent with the Father.’ Now such a *Generation* or *Emanation*, as is supposed by you in these words, which proves a Son is a begotten, or emanated, or not self-existing Being, to be of the same Essence, and equally self-existent with the Father, who is unbegotten, unemanated, &c. is palpable contradiction, in all other Cases but your pretended *Mysteries* ! And it is certainly impossible for one self-existent Being to produce another self-existent Being, if Contradiction be impossible, or there be any plain Sense in those words.

§. 13. A SECOND Difficulty you would put upon your Adversaries in your marginal Note, p. 16. is to *prove undeniably* that, ‘ The Generation of Christ mention’d ‘ in those Texts where he is stiled the Son ‘ of God, is to be understood of his divine  
‘ pre-



‘ pre-existent Nature, without any respect  
‘ to his being the Messias.’

1. SIR, we ask your Pardon, and desire to be excus'd *that Proof*. We have no occasion for it ; not that when the Words are rightly explain'd, we apprehend any great difficulty in it ; but 2. A divine preexisting Nature in your sense is impossible to be found in those Texts where Christ is stiled *the Son of God*, or *the Word*. 3. You seem to think the *Word* is a higher name, and implies more properly the Divinity of Jesus Christ, than when he is called *the Son of God*. I don't wonder you should startle a little at the word *Son*, when you talk of the *Self-existence and Coequality of Jesus Christ* ; but I would fain know how you come by higher Notions of Christ from the term  $\Lambda\omicron\gamma\Theta$ , or *the Word*, than from that more frequent Appellation, *the Son of God*. You must know he is *the Word of God*, as much as he is *the Son of God* or *the Christ of God*. Son of God one would think should denote his Essence or Nature, whatever it be, much rather than *Word of God* ; but the word *Son* always implying Derivation, you chose to quit that, and to betake your self to the term  $\Lambda\omicron\gamma\Theta$ , as capable you think of more Amusement. This is too  
artificial

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artificial for a Person of your Character. You have a third Difficulty you would put upon your Adversaries, and that is to prove, *That the Divinity of Christ is founded in his Sonship, &c.* This, Sir, is a favour they won't readily grant, because it is not their Opinion, that the *Scripture Divinity of Jesus Christ is solely founded in his Sonship*: You can't but know this, and therefore it is wonder'd that you should expect it from them. And your own Friends will no less wonder at you for quitting, or seeming to quit your old stanch Argument, *from an eternal Generation and Sonship, to an eternal Essence or divine Nature*, and putting your Adversaries upon the Management of that Proof. *Generation*, you perceive, implies Derivation, and therefore not comporting with your Notions of *Equality* and *Self-existence*, you seem at last to take refuge in a new state of the Controversy, which you propose only without any Arguments to support it at present, tho' you promise the World something hereafter on that head. What that will amount to, time must shew; but I desire, Sir, you would study the Holy Scriptures with greater Care and Attention, to avoid the giving the World, and your self a needless trouble.

§. 14. WHEN I had read and review'd again and again the Paragraph in your Sermon, beginning *p. 14.* and ending *p. 19.* and consider'd what you propos'd, and how little you have perform'd, two Texts barely mention'd with one daring Glos for *the Divinity of the Son*, and not one Text or Word in the whole for *the Divinity of the Holy Ghost*, I was much surpriz'd. And the following Paragraph *p. 19.* was no less surprizing; for without any Premises you conclude, ' That it is ' a necessary part of Faith, a Fundamental ' in our Religion, to believe that our Lord ' Jesus Christ is God in the native and literal Sense of that Word.' And you presently tell us, or no body else could have told us, what you mean by *the native and literal Sense of the word God*, that it signifies, ' A Being ' of infinite Perfections, of absolute Eternity, ' necessary Existence, the Creator and End ' of all Things.' Such a Being you say Jesus Christ is, and such *the Father and the Holy Ghost* are in your *Trinity*. And presently in the very next Sentence, *He with the Father and the Holy Spirit are the One only living and true God*. Did all this follow, Sir, from your foregoing Paragraph? It is impossible you can think so, or your best Friends can think so, if they can think with common Attention,

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tion, and common Honesty. Yet if they fear your Censure or Displeasure, they won't fail to speak on your side; for you add, *That what you have said, is the Faith we must live and die in, if we will be Christians.* You ought to have been very cautious before you had been so peremptory. I doubt here is some of the *intemperate Zeal* you spoke of at the beginning of your Sermon. If all of your side were to state their several *Hypotheses*, and guard them with a like peremptory Sentence, I fear you would soon pronounce *one another no Christians.* But God be prais'd, the Great Judge will be more merciful than his *pretended Embassadors.*

§. 15. I COME now to examine another Paragraph p. 20, &c. which is attended with a long marginal Note, wherein there is an Appearance of much Argument and *Criticism*, with a few *Io Paans*, &c. for which last, I hope to shew you, and convince your Readers, that you had not sufficient grounds. To sharpen your Audience against your Fellow-Christians, you tell 'em roundly, ' That ' St. Jude, in your Text, refer'd particularly ' to the Divinity of our blessed Saviour; ' that is, your mistaken Notion of his Divinity. Does he so, Sir? Who tells you so?  
not



not St. *Jude* himself; not the *Antients*; and few of the *Moderns*, except some daring ignorant Interpreters. You are a Man of Letters, and I hope a Man of Probity: How came you by this Notion, that St. *Jude* refer'd particularly to your Notion of Christ's Divinity? Dr. *Hamond* in loc. & *Estimns*, suppose the Followers of *Simon Magus*, or the *Gnosticks*, were aim'd at by St. *Jude*; yet that is but conjecture: and were this most certain, could it serve your Cause? It is affecting to an honest Mind to see so groundless a Position obtruded upon innocent People, with so much Assurance too, as to say, 'It is evident from the *Antithesis* between the Divinity of our Saviour, and the Principles of those Seducers.' But how is this Matter of Fact made evident by you; for it is a Matter of Fact which you say is evident. Have you stated St. *Jude*'s Notion of *Christ's Divinity* on the one hand, and the Notions of the *Seducers* he mentions, on the other hand, and so made the thing plain and evident? No, by no means: but you produce a Medium as inevident as your Matter of Fact, and tell us, 'The Errors of those Seducers were opposed to those Truths that are convey'd to our Understandings only by supernatural Means.' How do

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you know that, Sir? Don't very learned Men of your own, and of all sides suppose, and upon very good grounds too, that by *the Faith once delivered to the Saints*, St. Jude means *the Christian Religion and Doctrine in its Rules of Piety and Morality?* and not some *speculative Notions* framed many Ages since the time of the Apostles. And 'tis highly probable, that the Persons who are said by St. Jude to have *denied the only Lord and God, and Jesus Christ our Lord*, were such who *deny'd* the supreme Lord and God, and Jesus who was made Lord and Christ; I say, they deny'd these by their impious and unchristian Lives and Actions: for 'tis against their Impieties that St. Jude declaims, and so does St. Peter, (in a parallel Place) *viz.* in his whole 2d. Chap. of his 2d. Epistle. And how came those Persons so to deny the Authority of the *supreme, and subordinate Lord?* why, St. Peter tells us by departing *ἐκ τῶν ἑσθλοτέρων ἐντολῶν*, Chap. 2. 21. And St. Jude tells us, *ἐκ τῶν ἑσθλοτέρων νόμων*, ver. 3. both which mean the same thing. The most impartial Enquirer must acknowledge, that these two Apostles had not Mr. Cumming's mistaken Notion of *Christ's Divinity* in their Thoughts, when they speak of *denying the Lord that bought them*, or the Lord Jesus Christ. Tho, Sir,

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'tis not hard to see, your Notions of God and Christ on the Text you handle, amount to a denial of the very Lord Jesus Christ set forth in the Holy Scriptures. And you, Sir, with your Friends, give us too just Occasion to turn this, and other Texts against you ; but that shall be in reserve.

§. 16. IT is very remarkable, and I desire you, Sir, and your candid Readers to consider it, that in your 20th Page you affirm, *St. Jude refer'd to the Divinity of our Blessed Saviour*; yet forgetting this, you say, p. 22. *That the Testimony of the Spirit concerning the Lordship or Sovereignty of Jesus Christ was struck at, and the supreme Authority of our Lord Jesus Christ, &c.* now to support this second Notion, *ἰ κύριον* in the 5th ver. of *St. Jude* must mean Jesus Christ; and because you know that is doubtful in the Reading, you are pleas'd to support it with another Reading full as doubtful, *1 Cor. 10. 9.* To attempt the establishing of an ordinaty Fact or Notion by doubtful Readings in human Authors, would appear not very candid to Persons of Integrity. Is this, Sir, a sure and sound way of Arguing in Divinity? Especially when 'tis to prove a second infinite Being in your *Tritheistick Creed!* If such Licence,

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cence, and in such Points, be taken by God's Messengers, what will the wicked World say and do? The Reading and the Meaning must be as you please and peremptorily affirm, and then you'll carry your Point. 'Tis wonderful, but 'tis fact, that some Mens prime Articles of Faith are chiefly founded upon places that are obscure or variously read. You know, Sir, *Stephens's* Copies read Θεός, but I am content with ὁ Κύριος, the commonly received Reading. But then you tell us, p. 24. that κύριος, when absolutely used in the New Testament, and with the Article prefixed, is constantly used for Christ. How, Sir? pray search your New Testament again, and you will find it quite otherwise, in the very first place it is used in the New Testament, *Mat.* 1. 22, 24. and 2. 13. and especially in 15th ver. where κύριος is confin'd to God, even the Father; and many other places, as *Mat.* 21. 9. and 23. 39. *Luk.* 1. 25, 28, 38. and 2. 26. Χριστὸν Κυεῖς. *Heb.* 10. 30, 31. *Revel.* 15. 4. & alibi saepe. Our Saviour stiles his Father and our God, κύριον ἡ Θεόν, *Mat.* 4. 7, 10. and 22. 37. and 23. 39. *St. Paul* stiles him 1 *Tim.* 6. 15. κύριος τῶν κυριδυνῶν; and *St. Luke* tells us, *Acts* 2. 36, that God had made [Jesus] Lord and Christ. Here then is a plain Case, in which, with the least Caution, you



you need not stumble. God the Father is stiled Lord, and Jesus Christ is stiled Lord, and other Persons are stiled Lords; the word [Lord] as the word [God] is used of different Beings in different Senses: How shall we know then who is the Person or Being the word [Lord] is spoken of? Why for the most part the divine Writers are very plain in distinguishing. The Stile and Characters of the Father and of his Son we meet with in the New Testament, were without doubt the Language of the first Christians, and generally received and known by all; and they never fail'd to distinguish rightly the Persons to whom the Stile of Lord or God was given. They well knew, that tho *there were Gods many, and Lords many*, so called 1 Cor. 8. 5. yet among Christians, *there was but one God the Father, ib. ver. 6. and one Lord Jesus Christ, whom God the Father made Lord and Christ.* Acts 2. 36. The most Primitive Christians, the Disciples of Christ and his Apostles, knew well the difference between *the Lord God*, so often spoken of in the New Testament, and *the Lord Jesus Christ*, the usual Name of our Blessed Saviour, or *the Christ of the Lord*, as he is stiled Luke 2. 26. They knew well, *who was the only true God*, Joh. 17. *the only wise God*, Rom. 16. 27. and 1 Tim.

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1. 17. and Jude ver. 25. *Who was the only Potentate*, 1 Tim. 6. 15. *Who only had Immortality*, ib ver. 16. *Who only was Good*, Mat. 19. 17. *Who only was Holy*, Revel. 15. 4. They knew those Characters were ascrib'd, and could be ascrib'd to the God and Father of our Lord Jesus Christ, and to him only. They were in no danger of a Mistake, nor need any now, who read the Holy Scriptures with Attention. St. Jude knew well the Stile, or common Names and Characters of God and his Christ; that the first is *God and Lord*, and *powerful*, and *wise*, and *good*, and *holy*, in the *prime and most absolute Sense*. St. Jude therefore could distinguish between  $\text{Κύριος} \text{ } \delta \text{ } \Theta\epsilon\omicron\varsigma$ , and  $\text{Κύριος} \text{ } \text{Ἰησοῦς}$ : speaking of the Son of God, he calls him  $\text{Κύριος}$ , *i. e.* Lord, adding his ordinary Stile or Character [our Lord Jesus Christ] three times in this Epistle, ver. 4, 17, 21. and he also three times styles the God of Christ,  $\text{Κύριος}$ . *i. e.* Lord absolutely, as if he had said, as I fully believe he meant, when I use  $\text{Κύριος}$ , or Lord, *absolutely*, you know I mean *the only wise God*; but when I mean his Son, I call him by the usual Title, *our Lord Jesus Christ*; by or thro whom, in some Copies, St. Jude in the last Verse ascribes Glory and Majesty and Power, &c. to the only wise God. In short, if Prejudice had  
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not greatly bias'd Mens Minds, this would plainly appear upon careful Examination; and they would not be at so much pains to confound the Names and Characters of *God*, and *the Christ of God*; but in the most awful Sense of the divine supreme Majesty of *God*, preserve always in their Minds and Expressions, a full and absolute Distinction between *the one supreme God*, and *the highest derived Being*. How much some have, and do break in upon the first and great Commandment, let them consider, and I wish they would seriously consider, if by their Doctrine and their Schemes they have not us'd their utmost Skill and Zeal to make it void and of none effect, by asserting three infinite Minds, coequal and coeternal, instead of *the true Christian Trinity*.

§. 17. IT is affecting to observe a Protestant Divine, who, as such, must have many good Principles, taking pains, and using all his Art, as you do from p. 20, to 24. in a long marginal Note, to draw St. *Jude* into your Party, against the current Stile of the New Testament, and the general Sense of Interpreters both Protestant and Popish. You and Mr. *Tong* are for applying

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the whole Clause [*τὸ μόνον δεσπότην θεόν καὶ κύριον ἡμῶν Ἰησοῦν Χριστόν*] to Jesus Christ alone. Are you not afraid of offending the God and Father of our Lord Jesus Christ, by your thus excluding him not only out of the Text, but out of your Trinity? for if Jesus Christ be *the only Lord God*, as you translate it, or *the only sovereign God and Lord*, as Mr. Tong translates it, there's none besides him, there's no room left for God the Father by this Scheme. 'Tis really astonishing that sober, thoughtful Men, and Christian Divines, can bring their Minds to such a State as not to tremble and be shock'd at such Expressions. And when they have seriously and zealously asserted the Son Jesus Christ to be *the only Lord God*, or *only Sovereign God*, the same Persons in the same Breath, are not ashamed to assert, *that Jesus Christ alone is not the only Lord God*, but that *Father, Son, and Holy Ghost are all together the only Lord God*. Be the Contradiction never so glaring, it must be maintain'd by this Orthodox Scheme. For by it they may Orthodoxly, it seems, affirm, *That Jesus Christ is, and is not the only Lord God*. But I am certain, that if the Particle [*only*] be strictly and properly taken, Mr. Tong and Mr. Cumming have both strained hard to make St. Jude deny *the only Lord God, the God*  
and



and Father of our Lord Jesus Christ, and to overturn the very first Article of the Apostles, and all the antient Creeds; and to alter the Stile of the New Testament, and lastly to contradict the general Sense and Opinion of the antient Christian Writers, and of all the learned Trinitarians amongst the Moderns; who have not hitherto maintain'd in a strict and absolute and exclusive Sense, that Jesus Christ is the only Lord God; but on the contrary affirm, that he is of the Father, begotten, the Son of God, God of God, not self-existent, not the First, not the Fountain, not unoriginated, &c. In short, all his Names or Characters imply Derivation and Dependence; and therefore *μὸν ὁ Θεοπότης* is by no means, as Dr. Clarke truly observes, to be apply'd to Christ, nor indeed was intended of him by St. Jude; for,

1. St. Jude uses the common Apostolick Stile every where found in the New Testament, in the first Verse; there naming God, he presently adds the Father, as St. Paul often does; and in the last Verse uses the same Doxology to God the Father as St. Paul uses, *Rom. 16. 27.* and *1 Tim. 1. 17.* so that by St. Jude's Stile, the Father is the only wise God.

2. St. Jude's *μὸν ὁ Θεοπότης* can be no other Being or Person than St. Paul's *μὸν ὁ Δυνατός*, *1 Tim. 6. 15.*

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3. *Christ* himself has expressly told us, *Joh.* 17. 3. who is the *μόνος Θεός*; a Passage so plain and so strong, that all the Arts and Shifts of the *Athanasians* have not been able to stand before it, nor ever shall; nor can they persuade any attentive Reader, or even themselves, to believe that St. *Jude* would contradict our Blessed Saviour.

4. The *δεσπότης* may be apply'd to our Master *Christ* elsewhere, as it is also apply'd to other Masters in the New Testament, yet when conjoin'd with *μόνος Θεός*, as in *Jude*, ver. 4. it can be understood only of the *Supreme Lord, God the Father*; as, *μόνος ἀσάθως, μόνος σοφός, μόνος δυνάστης, μόνος ἀληθινός Θεός, μόνος ἔχων ἀθανασία, μόνος ὁσιος*, are apply'd in other Places in the New Testament.

5. Whenever there is some room for doubting to whom an Epithet or Character is to be apply'd in *one place*, and that very Character or Epithet is expressly apply'd in *several other places* to one Being or Divine Person, *viz. the Father*, with an exclusive Term, shall not that exclusive Term be interpreted exclusively? Will any dare include others, who are expressly excluded? I know you say, that *μόνος σοφός Θεός* does not exclude, but is apply'd to *Christ*, *Jude ult.* Consider, Sir, again; compare the parallel Places, weigh well

well the Uniformity of the Scripture Stile and Expressions about God the Father, and Jesus Christ his Son; and lastly consider what you are affirming, and to whom you are accountable, if you deny the Father to be the only true God, or the only wise God.

§. 18. BUT you think fit to argue this Point against Dr. Clarke. Now, tho I am satisfy'd, as I believe Dr. Clarke is, that the exclusive Epithet *μονοθε*, will stand against all your Attempts; and appropriate *δεσποτης*, ver. 4. to God the Father, *θεω πατρι*, Jude ver. 1. yet I will not slight, but consider the Arguments you offer. Your first Argument is from the placing the Greek Article *τον*, before the rest of the Clause, *all the Epithets*, you say, are good by that Article, and relate to Jesus Christ.

1. *Answ.* This Observation of the Article [*τον*] is very uncertain; none of the *Grammars* give us any Rule or Examples to that purpose: and tho this may happen to be true in some Cases, it is not so in many others, as in the famous Passage *Joh. 17. 3.* and *1 Tim. 6. 13.* \* 'Tis evident, if you observe more

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\* *Vid.* a remarkable Instance, *1 Tim. 1. v. 2.* compar'd with the 3d ver.

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carefully, that in speaking of the same Persons or things, the Use and Neglect of the Article is so indifferently found in sacred and profane Authors, that no wise Man can lay any great stress upon it.

2. Nor can this Observation possibly hold true where there is one Article but two distinct Subjects, with their proper distinctive Predicates or Epithets, which is the Case in this very 4th *ver.* of *Jude*; the only Lord God is one subject, and our Lord Jesus Christ is the other Subject: And who that only Lord God is, St. *Jude* plainly tells us in the first Verse; where wilful blindness cannot deny the two Subjects to be evidently distinguish'd, and the word [God] is most plainly expounded by the word Father, which is often done in other Places of the New Testament.

3. I cannot but with Grief and Astonishment observe, how ready and resolute you are to rob *the God and Father of our Lord Jesus Christ of that Supremacy, which Christ himself and his Apostles in so many Places ascribe to him.* I say, both *Christ and his Apostles* very often, and with the greatest possible plainness, affirm *God to be the Father, the Father to be God, the one God, the only wise God, the only good God, the only all-knowing or omniscient God*; that one would think it impossible for Men, especially



*than the ASSEMBLY's Catechism.* 47  
especially Divines, to mistake, and not know who alone is *the one God*, for we are plainly told by Christ and his Apostles, *who is*, and *who is not the one God*; and yet Men dare maintain, that *the Father alone is not the one God*, and *that others with him are so*; breaking with Violence thro the plainest and strongest Words of Christ and his Apostles, who expressly, and in sundry Passages tell us, who is, and who is not the one God, &c. as is in part shewn, and will be more fully hereafter.

§. 19. IN the next place you are pleas'd to argue the Point thus, ' If Christ be God ' at all in a true and proper Sense, he must be ' the only God, otherwise there are more ' Gods than one,' Mr. *Cumming* can't but know the word God is in the Holy Scriptures differently used of the Supreme Being, and of inferior Beings: The Instances being many, need not be mention'd: How then can he infer from his Premises, that if Christ be God at all, in a true and proper Sense, he must be the only God? Christ himself in his Prayer to the *Father*, *Joh. 17. 3.* calls him *the only true God*; and I believe him altogether. Christ's *Creed* and my *Creed* in this point, are the same. But Mr. *Cumming* means, that *Christ* must be the *only true Supreme*

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preme God. What, excluding the Father and the Holy Ghost? No, in Mr. *Cumming's* Scheme, *only* is no exclusive Particle, it strongly includes *Christ*, and excludes not the *Father* and the *Holy Spirit*. But if *Christ* be not the Supreme God, Mr. *Cumming* infers also, *there are more Gods than one*. So St. Paul says, 1 Cor. 8. 6. *There are Gods many, and Lords many; but St. Paul adds, to us (i.e. you Corinthians and me) there is one God the Father; to which you and other Athanasians join God the Son, and God the Holy Ghost, coequal and coeternal with the Father*. So that according to Mr. *Cumming* 'tis and 'tis not absurd to say, there are more Gods than one; for his Creed runs both ways, there is but one, and yet there are three, who are each of them God in the highest Sense.

§. 20. Mr. *Cumming's* second Argument, *Margin, p. 20.* is, 'When the Father is styled the one or only God, the Word and Spirit are not thereby excluded from being God; but the opposition is to false Gods, &c.' No body says the *Word* and *Spirit* are excluded from being each of them God, but certainly they are excluded from being the *Supreme God the Father*, by the Son himself, *Mat. 24. 36. Mark 13. 32. Job. 17. 3. & alibi,*

*alibi*, where Christ expressly excludes himself; and therefore it is plain Mr. Cumming mistakes in thinking, when the Father is stiled the *one or only God*, the opposition is to *false Gods*. Besides this Argument, Mr. Cumming just offers two other Objections, which are really but one, viz. 'That the word *μόνος* is not absolutely exclusive of other Things or Persons; and that Jesus Christ himself in the last Verse of St. Jude, is stiled the only wise God our Saviour.' Sir, I peremptorily deny that Instance, and am amaz'd to see you produce it. As long as the Catholick Stile of the Apostolick Age [God the Father] stands in the Front or first Verse of St. Jude, and is so frequently us'd in St. Paul's Epistles, I must deny the last Verse of St. Jude to be meant of Jesus Christ. The word *σωτήρ* added to *μόνον σοφῶ Θεῷ*, I suppose led you into the Mistake. But pray, Sir, consider, the God and Father of our Lord Jesus Christ is *the only Saviour* in the highest and most absolute Sense of the Word, as well as *the only wise God*, and *the only holy and good God*. You will find, if you examine, the Title of *Saviour* belongs to *God the Father*, in the prime and superlative Sense of the Word; but to Jesus Christ in a subordinate inferior Sense. For Instance:

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God

God the Father has

Jesus Christ was

Rais'd Jesus Christ to be a Saviour, Luke 1. 69. Acts 13. 23.

For this Mary and Zechariah praise God the Father, Luke 1. 47, 68.

God the Father begat Jesus Christ to be a Saviour, Luke 2. 11.

God the Father exalted Jesus Christ to be a Prince and Saviour, Acts 5. 31.

God the Father so stiled 1 Tim. 1. 2. is stiled God our Saviour, and distinguished thereby from Jesus Christ our Hope, 1 Tim. 1. 1. and ch. 2. 3. ch. 4. 10. And to prevent all Doubts or Questions who is that Saviour whom St. Paul in his Epistles to Timothy and Titus stiles God, there is in the 4th and 6th Verses of the 3d Chapter to Titus, as plain, as evident and convincing a Distinction of God our Saviour from Jesus Christ our Saviour as words can make it. And 'tis also well, and always to be observed, that the Love and Mercy of that God our Saviour are there expressly mention'd as the Causes of Regeneration and Renovation, and Christ our Saviour only the Instrument.

Again, 1 Job. 4. 14. God the Father's Character is, that He hath sent his Son the Saviour of the World.

Rais'd by God the Father to be a Saviour, Luke 1. 69. & Acts 13. 23. Jesus Christ has not, and indeed cannot have the Power and Glory of this ascribed to him.

Jesus Christ was begotten and born to be a Saviour by the Will of God the Father, Luke 2. 11.

Jesus Christ was exalted by God the Father to be a Saviour, Acts 5. 31.

Jesus Christ our Hope, 1 Tim. 1. 1.

Jesus Christ is our Saviour in a second and inferior Sense, Tit. 3. 6. but God the Father our Saviour in the prime and highest Sence of that word, Tit. 3. 4. A Passage that fully establishes the distinction between God our Saviour, and Christ our Saviour; and is a Clue and sure Guide to interpret rightly the word Saviour when apply'd to Jesus Christ: for 'tis plain that Jesus Christ, Tit. 3. 4, 5, 6. is God's Instrument in the Work of Salvation. The Words are, Σωτὴς ἡμῶν Θεός—ἔσωσεν—διὰ Ἰησοῦ Χριστοῦ—He who can't see a Preservative against modern Errors in these words, must be much blinded with strong Prejudices.

Jesus Christ in 1 Jo. 4. 14. is sent by the Father to be the Saviour of the World.

Here



Here, Sir, you may observe, and I beg you would well observe, the plain Distinction the Scriptures offer between *God our Saviour*, and *Christ our Saviour*. *God the Father* is a Saviour who *begets, raises, exalts, and sends Jesus Christ to be a Saviour*; and *Jesus* is *begotten, rais'd, exalted, and sent to be a Saviour*. But of this more hereafter. In the mean time you'll please to observe also, that by *St. Paul's* use of the Words, *the only wise God*, Rom. 16. 27. and by the use of the word *Saviour* in the places before mention'd, every attentive and unprejudic'd Reader will presently own *St. Jude* meant in his last Ver. to conclude his Epistle with a *Doxology to God the Father only*.

And this is fully confirm'd by those many antient Copies of this last of *St. Jude*; which are no less than twelve in *Dr. Mill's* Account; amongst which is our *Alexandrian Copy*, and also three very antient Versions, wherein the Verse is thus read, *To the only wise God our Saviour, by or thro Jesus Christ our Lord, be Glory and Majesty, Dominion and Power, &c.* which Doxology is conformable to others in the Holy Scriptures — *ὅτι ἐν παντί δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ* — 1 Pet. 4. 11. & 5. 11.

§. 21. NOW having fully recover'd the last Verse of *St. Jude* from your Application

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of it to Jesus Christ, I think it not much to your Purpose, if you could shew, that Δεσπότης was sometimes apply'd to Jesus Christ; for admitting that it should be so, where μόνος and Θεός are not join'd with it, yet those two words strongly and certainly appropriate Δεσπότης to the God of our Lord Jesus Christ in the 4th Verse of Jude. You, Sir, have refer'd us to two Texts, which give you a handle to flourish with seeming Proofs, that Δεσπότης is apply'd to Jesus Christ, 2 Tim. 2. 21. & 2 Pet. 2. 1. As to the first of these Texts, every Reader may see, that God, i. e. the Father, (as St. Paul often explains the word God, and in this Epistle too, 2 Tim. 1. 2.) is mention'd in the 15th and 19th Verses, without the least reference to Jesus Christ; and 'tis a certain Rule in the New Testament, that when God is mention'd *absolutely*, the *supreme Being*, i. e. *the God and Father of our Lord Jesus Christ* is understood. 2. Tho Christ is named *obiter*, and by the by, in the Context, ver. 19. yet no *relative Term* or *Word of Connection* conjoins or refers Δεσπότης at the 21st ver. to Christ at the 19th verse. 3. The word Δεσπότης is \* always us'd for God by the

\* Δεσπότης is us'd by the LXX for Adon, or Adonai, Elohim, or Jehovah, when apply'd to God; and Δεσποζω and Δεσποτέω, the conjugal Terms are apply'd in like manner. These Places are easily examin'd in Trommius Concord, Græc.

LXX. in the Old Testament, where it is not apply'd to Men or Angels, and 'tis altogether likely that St. Paul us'd it in the receiv'd Sense of it. 4. The Connection and Order of the Words plainly have regard to God; and so has the Allegory of an House, ver. 20. for if the Church of God be stil'd  $\delta\iota\kappa\omicron\varsigma$  or  $\delta\iota\kappa\iota\alpha$ , 'tis  $\delta\iota\kappa\omicron\varsigma$  πνευματικῶς, 1 Pet. 2. 5. and  $\delta\iota\kappa\omicron\varsigma$  Θεῷ, 1 Pet. 4. 17. God himself being Οικοδεσπότης, and Christ is  $\omega\varsigma$  υἱὸς ἐπὶ τῷ  $\delta\iota\kappa\omicron\varsigma$ , Heb. 3. 6. 5. The word θεμέλιος at the 19th ver. is evidently and beyond all reasonable dispute the first Term of the Allegory in the subsequent verses: Now that is expressly stil'd θεμέλιος τῷ Θεῷ, and consequently, the  $\delta\iota\kappa\iota\alpha$  in the 20th ver. is  $\delta\iota\kappa\iota\alpha$  τῷ Θεῷ, and the σκεύη, or Vessels of this House, are a continuance of the same Metaphor, and all have a clear and evident Relation to God, mention'd at the 19th ver. This is in itself, I think, so plain, at least 'tis so manifest to my Understanding, that I cannot but hope you will also perceive it upon a careful Review.

§. 22. YOU insist further, that Δεσπότης is apply'd to Jesus Christ in 2 Pet. 2. 1. for this Reason principally, because the Lord there mentioned is stiled, *The Lord that bought them*, Serm. p. 22. Marg. This indeed is specious, and may possibly be true; tho nothing  
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in the Context, that I can yet observe, determines one to refer those words to Jesus Christ; nor does the word ἀγορεύσαντα it self. That the Lord bought us, is true, when spoken of God the \* Father, or of his Son Jesus Christ. We are ἀγορασθέντες τιμῇ no doubt, but the Question is, who is the ἀγορεύσας, or the ὁ ἀγορεύων, meant by St. Peter. That God hath bought us in the Scripture Sense, is evident from 1 Cor. 6. 20. where St. Paul infers from that Consideration, That we are God's, and should glorify God in Body and Spirit which are his. That Christ has bought or redeemed us, is evident also from Revel. 5. 9. but then 'tis as evident and expresse that he has bought or redeemed us to God; so that in this Christ acted subordinately and instrumentally: For God so loved the World, that He gave his only-begotten Son, &c. He made him Lord and Christ; He hath made him Redeemer and Saviour, Luke 1. 68, 69, for which Zacharias praises God; who indeed in our Being, Preservation, and Salvation has, and consequently in our Worship ought to have the Preeminence. But you seem often to lose sight of the primary and principal Cause, and to make Jesus, whom the Scriptures stile, his Christ, his Apostle, his faithful Martyr, the prime Cause of Salvation, and the ultimate Object of Divine Adoration, 'Tis plain from Luke 1. 68, 69. that Christ

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\* See Deut. 32. 6. Ps. 74. 2. & 78. 54. in the LXX.  
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is *Λυβῶντος ποιητής*, and *σωτῆρ ποιητής*, and which is the very same thing in another Term, he is *ἀγορεύων ποιητής*, or *ἐπιστράτης*. then the Father is in a primary Sense, *Λυβῶντος, σωτῆρ ἀγορεύων, ὁ ποιῶν, ὁ ἐργαζόμενος καὶ ὁ ἀποστέλλων χριστὸν τὸ σωτήρα, &c. vid. Luke 7. 35. Galat. 4. 5.* These Things are obvious to an honest Enquirer—So that if it be admitted, that the Clause [the Lord that bought them] is to be understood of Jesus Christ in the 2d *Pet. 2. 1.* no advantage will be gain'd by the Adversaries of the *supreme Deity of God the Father*; but if it be not admitted, you, Sir, will find it a hard Task to prove that St. Peter meant Jesus Christ by those words, *the Lord that bought them*. On the other hand, 'tis highly probable, that the words were intended by St. Peter of *God the Father*. For, 1. *Δεσπότης* is a familiar Term us'd in religious Invocations or Addresses to God, *Luke 2. 29.* and *Acts 4. 24.* probably much us'd by the *Jewish Hellenists*, and the native *Greeks* in their Prayers to God. Old *Simeon* indeed spoke in *Syriac*, but St. *Luke* translates his Words into *Greek*, applying *Δεσπότης* to God; as he does again, *Acts 4. 24.* plainly shewing thereby the Appropriation of the Word, which also had been us'd in like manner by the *LXX.* near 300 Years before in many Places of the Old Testament; in which time

that

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that use of it became familiar amongst the *Hellenizing Jews*, and the *Judaizing Greeks*. \*

2. Besides the Application of the Clause to *God the Father*, (who is mention'd by that eminent and general Stile, *1 Pet. i. 9.* before the Passage) seems highly reasonable from the Apostle's Words presently subjoin'd in the 4th and 5th Verses of the 2d Chapter, which together make up this clear and easy Connection, viz. *There were many false Prophets amongst the People of Israel, as amongst us there will be false Teachers, who will introduce pernicious Heresies, denying even the Lord that bought them; and many will follow them, whose Destruction lingers not; for if God (whom they have deny'd) spar'd not the Angels, nor the old World, nor Sodom and Gomorrah, he will not spare these false Teachers and their Followers, &c.* Upon the whole, I think you might have spar'd your hard Words against *Dr. Clarke*, and left the Reader to charge the Confidence where he finds it.

§. 23. YOU have yet a brisker Charge upon *Dr. Clarke*, *Marg. p. 23, & 24.* for affirming in his *Scripture-Doctrine*, p. 431, 432. that *πατρὸς ἡμεῶν* is in Scripture appropriated to the Person of the Father only. The Doctor added, that it was appropriated also in the three Creeds commonly call'd the *Apostles*, the

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\* Vid. *Gomar.*

the *Nicene*, and the *Athanasian*. This you omit, as conscious of its being undeniable. I wish you and your Admirers would consider this well, that in those three famous *Creeds*, the first of which is almost coeval with the Apostles, in the Article concerning *God the Father*, the word *παντοκράτωρ* is appropriated to the Father only, by the Compilers of those *Creeds*; which demonstrates, that Term has stood its ground not only in the best, but in the corrupted Ages of the Christian Church. In short, it has been the general Faith of all Times and Places, that is, the true Catholick Faith, down till this present Time. But you, Sir, at last, are pleas'd to attack it, and tell your *Audience*, that the Word is apply'd to the Son. By the way, you Gentlemen of the *Athanasian* or *Tritheistick Faith*, seldom remember the Holy Ghost. You, Sir, take no Notice of him in this Character. The Silence of the Holy Scriptures has commanded your Silence; and had you well examin'd the other part of Dr. Clarke's Assertion; viz. (that *παντοκράτωρ* is in Scripture appropriated to God the Father) you would have been silent in that too, and not insulted the Doctor, and discovered your over-hasty and unwarra ntable Zeal. The Passages are few where that word is used, and easily compar'd, and will soon decide this

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Point.

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Point. The word is ten times us'd in the New Testament, *viz.* 2 Cor. 6. 18. by St. Paul, and nine times by St. John in his Revelation. Let any Man consider well the whole 4th Chapter, and it will be found most certain, that he who is describ'd sitting on a Throne, *ver.* 3. surrounded with twenty four Thrones and twenty four Elders, and four living Creatures, is, at the 8th *verse*, prais'd or worshipp'd by those living Creatures in these words, *Holy, Holy, Holy Lord God Almighty, who was, who is, and who is to come.* And when those living Creatures, *ver.* 9. give Glory, and Honour, and Thanksgiving to *him that sits on the Throne*, the twenty four Elders also fall down before *him who sits on the Throne*, and worship him. Now *He that sits on the Throne*, in St. John's stile, is *God the Father*, distinguish'd evidently from the Son who sits, at his right hand, and, *ch.* 5. takes a Book from the right hand of *Him that sat upon the Throne*, *ver.* 7. Again, *ch.* 11. 15, 16, 17, 18. when the seventh Angel sounded, there were great Voices, saying—*The Kingdoms of this World are become the Kingdoms of our Lord (i. e. of God) and of his Christ*—upon which the twenty four Elders fall upon their Faces, and worship God; saying, We give thee Thanks, O Lord God *Almighty*, who art, and was, and  
art



art to come. Again, *ch.* 15. 2, 3. They who had got the Victory over the Beast, &c. are represented with Harps, singing the Song of Moses the *Servant of God*, and the Song of the *Lamb*. Now it seems, the Words or the Sense of *Moses's* and the *Lamb's* Song were, *Great and wonderful are thy Works, O Lord God Almighty, &c.* Again, *ch.* 19. 6. Almighty God is worshipp'd in the same Character of *παντοκράτωρ*, and much after the same manner as in *ch.* 4. and also expressly distinguish'd by that Character from the *Son*, at the 15th *ver.* of the 19th *ch.* Now 'tis most certain, that in these Places God the Father alone is describ'd sitting on a Throne, and he alone is stil'd *Lord God Almighty, παντοκράτωρ*; and expressly distinguish'd from the *Lamb*; as he is again, *ch.* 21. 22.

Now, who is he who sits on the Throne, and at whose right hand the *Lamb* or *Christ* sits, but *God the Father Almighty*? who in *Revel.* 1. 4, 8. and 4. 8. and 11. 17. is stiled, *Who was, and is, and is to come*; by which last Title also, *God the Father*, in the 4th *ver.* is plainly distinguish'd from *Jesus Christ* in the 5th and 6th *ver.* of the 1st *ch.* who is there said to have made us Kings and Priests to *God even his Father*. Upon the whole, it is as clear as words can make it, that *He who sits on the Throne, and is worshipp'd by the twenty four*

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Elders; and is \* only stiled who was, and is, and is to come, He only has the word *παντοκράτωρ* ascrib'd to him, in the Passages I have consider'd. You, Sir, will have the words in *ch. 1. 8.* to be spoken of the Son; but you are told expressly the contrary: for 'tis said expressly, that he who says of himself, *I am Alpha and Omega, is the Lord, who is, and was, and is to come, the Almighty,* And who that Person is, you may see plainly at the 4th *ver.* compar'd with the 5th and 6th. and 4. 8. and 11. 17. and 16. 5. in which places 'tis evident that *God the Father* is the Person alone spoken of, and expressly distinguish'd from *Jesus Christ*.

§. 24. HAVING cast your Eyes upon *Revel. 1. 7, 8.* you hastily suppose, that the words of the 8th *ver.* belong to the Son. Pray, Sir, look back to the 4th and 5th *ver.* and see the *ὁ παντοκράτωρ* distinguish'd from the Son. Look back to the 1st *ver.* and you will see, that the Revelation was given to the Son, and deliver'd to *John* by an Angel, who personates sometimes God who gave, and sometimes Christ who receiv'd the Revelation. Look forward to *ch. 21. ver. 5, 6.* and you will find that the Stile, *I am Alpha*

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\* *Revel. 1. 4. and 8. 4, 8. and 11. 17. and 16. 5.*  
and

and Omega, is clearly apply'd to him who sat on the Throne, that is God; to whom St. John very often gives that Character. Now if it must be granted, that the Character of  $\dagger \text{ὁ καθήμενος ἐπὶ τοῦ θρόνου}$  never belongs to Christ, in St. John's Stile, but always is the Title, and appropriate Character of God the Father, then it is clear that God speaks of himself, Revel. 21. 5, 6. saying, *I am the Alpha and the Omega, the Beginning and the End*; which are the same Words as in ch. 1. 8. where we are expressly told, who spoke those words, by one who has there two other appropriate distinctive Characters or Titles, viz.  $\text{ὁ ὢν, καὶ ὁ ἔρχων, \&c.}$  and  $\text{ὁ παντοκράτωρ}$ . And that it is God speaks of himself in the said 8th ver. is fully confirm'd by several antient Copies (of which the Alexandrian is one) that read, *I am the Alpha and the Omega, the Beginning and the End, saith the Lord God, \&c.* which Reading is follow'd by three most antient Versions, the Vulgar, Syriac, and the Arabic. And here I cannot but with Grief and Indignation reflect upon the Conduct of many Divines, who boldly

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$\dagger$  This Title is also found in the Old Testament, where God is often describ'd by that Phrase, sitting upon a Throne, and sitting upon Cherubims. vid. 3 Kings 22. 19. and 4 Kings 19. 15. 1 Chron. 13. 6. and 2 Chron. 18. 18. Psal. 47. 8. especially Isa. 6. 1, \&c.

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give out in the Name of God, as from his Word, certain Doctrines as Fundamentals, grounded only upon a few obscure Passages, or doubtful Readings in the Original. I had some suspicion, before I look'd into Dr. *Mills*, that our present Reading in the 11th ver. of the 1st ch. might be doubtful; because the Epithets *Alpha* and *Omega* are so plainly conjoin'd in the 8th ver. with two other appropriated Characters of God the Father, ὁ ὢν, καὶ ὁ ἦν, &c. and ὁ παντοκράτωρ; and also with another inseparable Character of God the Father in ch. 19. 5, 6. viz. ὁ καθήμενος ἐν τοῖς θρόνοις— And I find that six or seven Manuscripts, (the *Alexandrian* being one of them) and three most antient Versions, omit the Epithets, *Alpha* and *Omega*, in the 11th ver. of the 1st ch. and the *Alexandrian* reads πρωτότοκος instead of πρωτότος in the same ver. and ch. 2. 8. How little ground then had you, Sir, to affirm, *Marg. p. 24.* that the Epithets, *Alpha* and *Omega* are, for the most part, if not always, given to the Son? whereas you'll perceive upon a careful Review, they are but four times us'd by St. *John*; of which, three Places certainly belong to God the Father, and one only and doubtfully to the Son, being omitted in many Copies, and three most antient Versions. But what if those Words were apply'd



ply'd to the Son? they are not in themselves a common and receiv'd Scripture Description of a supreme Being. But if St. *John*, who alone uses those Words, intended to apply them to *God the Father*, as it is plain he does in three of the four Places where he mentions them with other appropriated Characters of God, then I think there is very great Reason to suppose he understood and us'd this as another appropriated Character, and that the common reading in the 11th *ver.* is highly questionable. To use your own Words, *Marg. p. 24. The Reader, I hope, will pardon my insisting upon these particulars*; tho they who can, and do examine what they read, will not easily forgive your many Mistakes, because you are so positive in them, and so forward to reflect upon a *Person of the greatest Ability and Sincerity*. But I consider, that you are a new Man in this Controversy; you have just look'd upon the Texts, without comparing and examining them, and having your Head full of *modern Schemes and Systems*, you judg'd it sufficient to refer your Audience to a few Passages, commonly misunderstood, and greatly misapply'd; which I hope you will with an honest Heart, and serious Attention, duly consider, and deliver your Mind from the Prejudices of the Times; always remembering, that the God  
and

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and Father of our Lord Jesus Christ is the Great Judge of this Controversy, and observes how He is treated by your *modern Schemes and Arguments*.

§. 25. YOU please your self with a needless Remark, *p. 24. Marg.* ‘ That Dr. Clarke allows Christ to be *παντοδύναμος*, yet ‘ denies him to be *παντοκράτωρ*—which you endeavour to render absurd, by giving your Sense of the Words, and making your own Inference from that Sense. But this is really trifling, and unfair. Let the Doctor give his own Sense, and draw his own Conclusion, and then find fault if you can. I desire you to consider also, that *παντοκράτωρ* is a Scripture Term used ten times in the New Testament by the inspir’d Penmen, and always apply’d to God; and also us’d by the LXX. above 120 times, and by them *always appropriated to God*: whereas *παντοδύναμος* is never us’d in the New Testament, nor by the LXX. in the Old. No doubt then, but *παντοκράτωρ*, (a Word familiar to the *Hellenizing Jews*, and *native Greeks*, who perus’d the LXX. and St. John’s Writings) was chosen as the fittest Term, and most expressive of the infinite Power and Dominion of the Supreme Being. Whatever therefore the two Words may signify in human Writers,  
or

or by a just *Etymology*, παντοκράτωρ, 'tis certain, has the highest Signification of Power and Dominion in Scripture; and παντοδύναμος has none at all: for which Reason the Doctor might well allow one to be apply'd to Jesus Christ, but not the other, because always used of God the supreme Being in the Holy Scriptures.

§. 26. I CANNOT without Surprise consider again *Serm. p. 24, 25.* where you are pleas'd to say, ' That *Christ* is meant by ' the word Κύριος, you think undeniable from ' the constant use of it in the New Testament, when us'd absolutely, and with the ' Article prefix'd.' This, Sir, is so palpable an Error, that I can't tell how a Divine will excuse it. Pray, consult the following Places in your *Greek Testament*, and see if that Word us'd absolutely, and with the Article prefix'd, does constantly signify Jesus Christ our Lord; *Mat. 1. 22. 2. 15. 5. 33. 9. 38. 22. 44. and Mark 12. 36. and Luke 1. 6, 25, 28, 46. 2. 22, 23, 38. and Acts 4. 26. and Rom. 15. 11. and in many other Places;* to which I will forbear to add *Jude ver. 5.* for some Copies have Θεός instead of Κύριος, and in such where *Ιησους* is found, Dr. Mill judges it to be a Mistake of the Copists transcribing

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a *Scholion* in the Margin into the Context. Will an honest wise Man build upon such Uncertainties? Whence is this Fondness of Fencing with doubtful Authorities? First you'd have *Ἰησοῦς* instead of *Κύριος*, *Jude* ver. 5. and to confirm that, you'll have *Χριστὸν*, instead of *Κύριον* or *Θεόν*, to be the true Reading, *1 Cor.* 10. 9. Let us see how this comports with the Facts. *St. Paul* had his Thoughts upon *Numb.* 21. 5, 6. where we find the People spake against *God* (*the Lord*, LXX.) And the *Lord* sent fiery Serpents among the People, and *Moses* pray'd unto the *Lord* for the People. Did the *Apostle* put *Christ* for *Elohim* or *Jehovah*? He knew the *Hebrew* and the *Greek*, and the LXX. better than so. The Person whom the *Apostle* truly intended, was *Moses's God*: for he says before, ver. 5. that *God* was not well pleas'd with many of the *Israelites*, for they were destroy'd in the *Wilderness*: of which *Destruction* *St. Paul* mentions several Instances, *1 Cor.* 10. 7—11. in all which, if you consult the corresponding Texts, you will find *God*, and not *Christ*, was the Avenger. *παραχρῆν* and *ἐκπαραχρῆν* ὁ Θεός, and ὁ Κύριος is the common stile of the LXX. in the Old Testament, *Deut.* 6. 16. *Psal.* 77. 21, 46, 62. *Exod.* 17. 2. and *Psal.* 78. 18, 56. in which *Psalms* the several Instances

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refer'd to by St. Paul, are recited by the Psalmist ; where it is so evident throughout that whole Psalm, that God was the Person the Israelites tempted, as it is also plain in the History itself, that it is beyond all doubt with me, as it will be with every attentive and unprejudic'd Reader, that St. Paul, 1 Cor. 10. 9. read ἐμπειράζομεν τὸ Θεόν, or Κύριον ; having in his Mind the Words of the LXX. us'd in Deut. 6. 16. & alibi, and Psalm 78. 18, 56. The Author of the Hebrews, ch. 3. 7—11. cites the LXX. verbatim in Psal. 95. Lond. Edit. 1670. for above four Verses together, referring to the same Facts in the Old Testament, as St. Paul does 1 Cor. 10. 9. which is a further Confirmation of the Reading aforesaid.

§. 27. YOU are pleas'd to catch at every Shadow, for want of substantial Arguments, and proceed from doubtful Readings to positive Inferences, which Men of Candor and Judgment condole in a Preacher, who speaks in the Name of God. Give me leave to put you in remembrance, ἐκ ἀποστῆναι ἀπὸ τοῦ Θεοῦ ζῶντος, or rather that you take good heed, (μὴ ἀρνήσασθαι τὸ μόνον Δεσπότην Θεόν) not to deny the only Lord God, to be the Person intended by St. Jude, not only in the 4th ver. but also

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by his usual Name  $\text{ὁ Κύριος}$ , in the 5th ver. Who this Lord was, *that sav'd the People out of the Land of Egypt, and after destroy'd them who did not believe*, we are told expressly, *Exod. 20. 1, 2. I am the Lord thy God who brought thee, &c. Numb. 14. throughout.* If you'd know who punish'd the fallen Angels, *Jude, ver. 6.* whether the Lord Christ, or the Lord God, *St. Peter, 2 Ep. 2. 4.* tells us it was God. To whom also he ascribes the Destruction of *Sodom and Gomorrah* in the same place; which *Jude* mentions in his 7th ver. So *Moses* is against you, and *St. Peter* is against you in applying  $\text{ὁ Κύριος}$  to Christ in these Facts mention'd in *St. Jude*. And doubtless *St. Jude* himself is against you; who little thought any Christian could be so mistaken, as to imagine he meant the Lord Christ, when he speaks of the Lord who sav'd the People out of the Land of Egypt, *Jude, ver. 5.* By your too forward Zeal for our Master Christ, you have in the Instances before, deny'd his Father and our Father, his God and our God.

§. 28. THIS incautious Zeal for supporting a mistaken Scheme, is owing to Prejudice, and want of Examination. Had you consider'd the use of  $\text{ὁ Κύριος}$  in the LXX. or the New Testament alone, you had been right.



right. In the LXX. you often meet with  $\kappa\upsilon\epsilon\iota\theta$  and  $\delta\ \kappa\upsilon\epsilon\iota\theta$  apply'd to Men in Power, to Angels, to false Gods, to the true God very often. So *Adon*, *Adonai*, *El*, *Eloah*, *Elohim*, *Jah*, *Jehovah*, (words almost continually us'd for the supreme Being) are render'd in a multitude of Places by  $\kappa\upsilon\epsilon\iota\theta$ , with and without the Article. The inspir'd Writers of the New Testament being much us'd to the Version of the LXX. very frequently apply that Word to the *Supreme Being*, with and without an Article; for it was become a very familiar Name of *God* amongst most of the *Jews* in *Asia* and *Egypt*. Hence it came to pass, that the *Evangelists* and *Apostles* use it absolutely for *God*, and often too, without adding any exegetical Term. In so doing, they were in no hazard of being misunderstood in the *Apostolick Age*. At other times  $\kappa\upsilon\epsilon\iota\theta$  is attended with Epithets, distinctive or emphatical; of which there are also a multitude of Instances in the Version of the LXX. and in the New Testament for the most part 'tis obvious from Words or Circumstances in the Text or Context, who is meant by  $\kappa\upsilon\epsilon\iota\theta$ . 'Tis certainly so in the 5th ver. of *Jude*, from the Passages refer'd to in the Old Testament: For who, not bias'd, would be at a loss to find the Subject, after the

the Care taken by St. *Jude* to prevent Mistake?

§. 29. THE groundless Charges then of you, Sir, and others, against your Fellow-Christians, will recoil upon your own Heads with accumulation. Who are they that deny the Lord that bought them? Are they not such who deny the God and Father of our Lord Jesus Christ to be *the only Lord God, and the only wise God*, mention'd in St. *Jude*? Are they not such who have introduc'd into their Creed, *Gods many and Lords many*? In-  
somuch that they do all they possibly can to make it doubtful, to which of their *supreme, coequal Gods* some Terms and Clauses are to be apply'd, to the irreparable Scandal of Christians, and Dishonour of Christianity. Do not they deny the true Faith, who deny him alone to be *only supreme Lord and God*, whom Jesus Christ worshipp'd, and from whom he receiv'd *his Being, his Doctrine, his Power, and Dignity, his Reward, his Name above every Name*? These Men, Sir, are the *great Corrupters of the true Faith*; who have by new-fangled Terms and Distinctions adulterated the true Doctrine of *Christ and his Apostles*, concerning the *one God and Father of all*, and turn'd the Creed into a Riddle: Who have

*than the ASSEMBLY'S Catechism.* 71

have not been ashamed to use all Methods of Terror and Compulsion in defending their *false Athanasian*, and suppressing the *true Christian Faith*. Whatever your Abhorrence, Sir, may be of Force and Violence of all Kinds, in matters of Conscience and Religion, which you declare against at large, p. 26, 27, 30, & *alibi*, 'tis plain you are for *hard Words*, *unjust Reflections*, and *false Representations*, *Serm.* p. 26, 35. where you speak of *false Teachers who are open and impudent in spreading the Poison of their Doctrines all around*—*blaspheme the Author and Finisher of our Faith*; which, with several other Passages, too much resemble the *Rant* and *Spirit* of *Sacheverel*. In p. 38. you step further, and represent the *Orthodox* in the proper Dress and Character of the *Athanasians*; who finding how difficult it is to reduce the Scripture Stile to their *Schemes*, use all their Skill to pervert them; and when that can't be done, take refuge in novel and ambiguous Terms, invented to disguise their Errors, and confound their Readers. You will not be offended, if my Zeal should resemble yours, and that I have a quick *Resentment* of the *Indignities* offer'd by modern *Schemes* to the *Great God*, and to our *Saviour Jesus Christ*, denying the *Father alone to be God*, yet affirming *Jesus Christ to be*  
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So, because 'tis pretended he has the same Titles and Characters. This being the great Apostacy of the present Age, 'tis high time for *Divines* to review their *Schemes*, to read the Holy Oracles with greater Attention and Circumspection, and with Candor and Integrity profess the Truths they shall discover. For, as you rightly observe, p. 26. *let those who think it proper, screen their real Sentiments, make use of Terms equivocal and ambiguous (as Person, Essence, Hypostasis) it becomes the Ministers of the Gospel to be free, open, and explicit; and not like Ambidexters, preach now Tritheism, and then Sabellianism; nor, like Novices, raise Doctrines, and sling Texts at their Neighbours without Wit or Fear, neither regarding their own, nor their Fellow-Christians Reputation; but casting all the hard Words and invidious Reproaches at the Persons of Men; and expecting for this the Respect of their weaker Hearers: but sure no thanks from our Master Christ, who will disown all such as are ashamed of him and his Words, as they represent him in the Gospel; and prefer the Christ in human Creeds and the Assembly's Catechism, before the Christ of God in the Holy Scriptures.*



§. 30. SINCE you are for a *modern Christ*, 'tis no wonder that you are for *modern Terms of Communion*. A Man might have been a good Christian, a true Disciple of Jesus Christ for some Ages before your *Creeds* and *Catechisms* were fram'd. The Terms of Baptism were the Terms of Communion in the *Apostolick* and two following Ages. Now *Christ*, and his *Apostles* too, would be receiv'd by few Churches ; for modern Standards would exclude them. The *Ethiopian Eunuch*, *Acts* 8. 37. was presently baptiz'd, that is, receiv'd into Christ's Church by *St. Philip*, upon his declaring expressly, *He believ'd Jesus Christ to be the Son of God*. Would you, Sir, or your Brethren admit upon the same Confession ? Our Lord himself pronounced *St. Peter* blessed, upon his bare declaration, that he believ'd him to be *the Christ, the Son of the living God*. Would not you, and some others, pronounce him *cursed*, if he believ'd no more ? Must not *modern Believers* and *modern Communicants* believe *Christ to be the living God himself ? to be God equal to the Father in all Perfections ? of the same divine Essence, tho a distinct Hypostasis in the same divine Essence ?* Will you, or your Brethren receive any without such a Belief ? No, your Christianity 'tis plain, is

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become a new Thing, a new Institution, and so requires new Rules or Conditions of Communion. St. Paul, *Rom. 10. 9.* tells us, that *if we confess with our Mouth the Lord Jesus, and believe in our Heart that God hath rais'd him from the dead, we shall be saved.* But St. Athanasius, or somebody for him, and all his Admirers, have told us in effect, that without doubt we shall perish eternally, unless we believe his *metaphysical Creed.* It was well observ'd by Cardinal Palavicini, that without the help of *Aristotle*, we should have wanted many Articles of Faith. He might have said *Plato* too; for his Disciples introduced the first *Corruptions* into the Doctrine of the Trinity, of which modern Churches are so tenacious, that without the Belief of those (or rather without the mere Words) a Man cannot be accounted *Orthodox*, hardly a *Christian*: So much is the Christian Spirit now wanting in Christendom! I am sorry to observe that you and others, contrary to your Duty as Ministers of the Gospel of Peace, are so zealous to inflame and foment Divisions, and to divide Communion, *Serm. p. 41, 42, 43.* I confess, were not your Practice much better than your Principles, and your Prayers less Heretical than your Preaching, I know no reason to be fond of your Communion:

munion : But in your Assemblies hitherto, the Worship of the one true God thro Jesus Christ has been preserv'd, for the most part, from the Pollution of your Scholastick Terms and Notions. The true Worshipers of the supreme Being, who worship him in Spirit and in Truth, *Joh. 4. 23, 24.* and who worship with supreme Honours him alone, *Mat. 4. 10. Luke 4. 8.* are highly pleas'd with such Christian Assemblies; where they don't *Ἀσπένειν τῇ κτίσει ᾧ θεῷ ἢ κτίσιν* — but keep to the most primitive Standard of Worship, according to the Rules and Practice of Christ and his Apostles, who worshipp'd the Father alone, *Mat. 4. 10. & 6. 6, 9. Luke 4. 8. Joh. 4. 21, 23. Rev. 14. 7. & 19. 10. & 22. 9. In Mat. 11. 25. Luke 10. 21. & 22. 42. & 23. 34, 46. Jo. 11. 41. & 12. 27, 28. & 14. 16. & 15. 16. & 16. 23, 26. & 17. 5, 11, 24, 25. Heb. 5. 7.* In these last Places, I say, you have the Example of our Great Lord; and in the former Places you have his and his Apostles Commands. In *Revel. 4.* throughout, you have a Vision of the Worship of God the Father in the most solemn Manner sitting on a Throne, &c. In *Philip. 3. 3.* you have the Practice and Duty of all Christians imply'd in their Character, and also *Colos. 1. 3. 1 Thess. 1. 2. Rom. 15. 6.* and in many other Places. In *Luke 1. 67.*

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*Zecharias* his Case is very plain ; he directs his Thanksgiving to the one only Object of supreme Worship. But I forbear to refer to other Passages. 'Tis evident, there was no Dispute between *Christ* and the *Jews* about the true Object of divine Worship. He and his Apostles no where correct or reprove them in that particular ; but every where speak as to a People well acquainted with their Duty in this respect. *St. Paul* worshipp'd the God of his Fathers, *Acts* 24. 14. 2 *Tim.* 1. 3. and was not accus'd of innovating on that head. There is a strong Passage, *Ephes.* 3. 21. which expressly tells us *St. Paul's* Desire or Prayer, in words that contain a perfect Rule for our Addressee to God by or in Jesus Christ, which he wish'd might continue in the Church thro all Ages. I wish some warm and indiscreet Persons would now remember and observe it, and take care how they lead their People to a Plurality of divine Objects. Rash Zeal is fearless, but it is accountable. Give me leave to warn you, to take heed of an evil Heart of Unbelief, in departing from the living God, *Heb.* 3. 13. Be not deceiv'd, God is not mock'd with your vain Distinctions and Terms new coin'd, as a Salvo for your giving divine Honour to 2d and 3d Objects besides



fides him. You may rashly reject those, who cannot submit their Consciences to your human and unscriptural Schemes; but God does certainly receive them, and the Church triumphant will join with those *true Worshippers, who worship the Father in Spirit and in Truth.*

§. 31. I AM sorry to observe the Inconnection of your Argument, *p. 40.* at the bottom, with open Reflections upon Persons by name, *p. 41, 42, & 43.* a thing too rude and insolent for a Pulpit; and I'm surpriz'd a Man of Letters should except against the Word *Supreme*, *p. 43.* when apply'd to God, because it is of *Pagan* original. Why, Sir, is not the original *Greek* so? Are not all our Versions in Languages of *Pagan* Extraction? Have not our Translators us'd the word *Supreme*? Can you, or any body find a fitter Term for  $\text{ἰψὺς}$ , us'd nine times in the New Testament for the *most High God*, and about thirty six times by the LXX. in the Old Testament, which is always render'd *Supremus* or *Summus* by *Castalio*, the best Translator in some respects; nay, Mr. *Cumming* himself renders his own Text by the Word, *Supreme*, *Marg. p. 20.* and uses it often afterwards; and yet cavils at that very word, *Serm. p. 43.* But Oversight of this kind are not to be wonder'd at in a Sermon that abounds with them the most  
that

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that I ever met with in a Discourse pretending to advise others, how they ought to contend for the true Faith. To give a few Instances, (1.) *P. 7.* you say, ' The Faith once deliver'd to the Saints, as one uniform Rule, ' not any novel Opinion, or Doctrine invented by Men, but the Revelation of Jesus Christ, is the Faith we are to contend for-- ' and *p. 8.* *Anathema* is threaten'd to such ' who shall pervert, add to it, or diminish it.' Yet, Sir, all your *Marginal Note*, *p. 16, 17, 18.* is an entire Alteration and Addition to the Faith once deliver'd to the Saints, which you set forth in Words of human Invention, and chuse them before the Terms of divine Revelation. Again, *p. 14.* you condemn the great Error of the Times, which makes truly and properly three Gods; yet in the same Page, and often elsewhere, you strenuously contend for *Tritheism*. The Scriptural, most primitive Faith of a Trinity, which, according to the most general Creed, commonly call'd the *Apostles*, was the *Belief in one God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, and in the Holy Ghost or Spirit*: This you change by modern Additions; so that your Creed must now run, *I believe in one God the Father Almighty, &c. And in Jesus Christ the Son Almighty,*

mighty, Maker of Heaven and Earth ; and in the Holy Ghost Almighty, Maker of Heaven and Earth, three distinct Beings, Spirits, or Minds, infinite in all Perfections, having each of them the true and proper Characters, Powers, and Glories of the eternal Godhead : which is as express and formal *Tritheism* as words can make it. Yet this is your Creed, and the Creed of your four eminent Brethren, and indeed of too many others ; which Creed destroys the Scriptural primitive Unity of God and Trinity of Persons ; for it makes a true and proper Trinity of Gods, coequal in all necessary Perfections, and a Unity of Species or Kind. So that God is by this Doctrine not one intelligent Essence, Being, or infinite Spirit, but three such of the same divine Kind or Species. (2.) You and your Brethren are for hectoring others to be *more explicit, not to screen their real Sentiments, nor to use ambiguous and equivocal Terms*, p. 26, & 27. and yet no body can in any one Point be more ambiguous and unsteady in the Use of Words, than you are in this greatest Point. For one God with you is sometimes a Species of three Spirits, and sometimes an Individual, or one Spirit. The Trinity is often a Trinity of infinite Beings, Minds, or Spirits, three distinct proper Objects of supreme Honour

nour and Adoration; and as often one infinite Mind or Spirit under three eminent Characters, Properties, or distinct Representations; so that this whole Controversy is maintain'd by your *Shifting* and *Dodging*, by saying and unsaying in the same Breath; which I am sure has perplexed and ensnared the Minds of Thousands; and I dare say, often disturbs and distracts you in your Addresses to the Object or Objects of supreme Honour and Worship. (3.) You explain these Words [being in the Form of God] to mean, *naturally and necessarily possessed of the same infinite and adorable Perfections with the Father*; which is a Meaning both uncertain and impossible. Uncertain, *i. e.* whether you mean by the word *Same*, the same in Kind, or the same individual Perfections: If the same in Kind, then you make two infinite distinct Subjects of infinite Perfections, which is a Contradiction. If you mean the same individual Perfections, then you make the Father and the Son the same Being, which is contrary to the whole Scripture, and the very *Sabellian Heresy*. At one time, God in your Scheme, is an Individual, at another time he is not. *Quia dividi potest in plures ejusdem nominis & naturæ divinæ.* In short, you are not, you dare not be plain, open, and explicit: and by



by your own Consequence, p. 2. You must perplex and ensnare Mens Minds, and had much better be altogether silent. Most justly may we reply upon you in your own Words, Marg. p. 42. when you are constantly shifting and confounding the Sense of *one God and three Persons*, &c. 'What a vile Abuse of Words this 'is, what a horrid Imposition upon the Sense 'and Reason of Mankind, I leave to the 'Consideration of every judicious Christian, 'who is not willing to renounce both his 'Bible and his Understanding, and suffer 'himself to be led by a mere sound of Words, 'without regarding what is signify'd or intended by them. Such Advantage have you ' (as *Sabellians* and *Tritheists* by turns) who 'can reconcile the declaring your Faith in 'words of a *double entendre*, i. e. in deceitful Words, with the utmost Simplicity and 'Sincerity. Marg. p. 16. (4.) In that very 16th Page, Marg. you use deceitful Words; for you speak of *such an Emanation as proves the Son equally self-existent with the Father*. Is the Father then an emanated self-existent Being? What is this daring, this contradictory Theology? Do you consider what you say, and of whom you speak? (5.) What difference can you tell us between an emanated and unemanated Being? Is it not the same as derived and underived, begotten and

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unbegotten, not self-existent and self-existent, dependent and independent, not the first and the first Being? (6.) You, Sir, with the highest Degree of Insolence ('tis the Cause of God the Father which obliges me to use that word for your insulting him) are so rash, *Marg. p. 16.* as to say, *That the Father alone is the eternal necessary Being, is a Position without any Proof.* An Expression never spoken before in any Pulpit, never read in any Christian Writer, and never to be remember'd by you, Sir, without the greatest Horror and Humiliation. If the Father alone be not in your Creed the eternal necessary Being, what will you prove, if you could prove an eternal necessary Emanation or Generation? Why, no more than this, *viz.* that Jesus Christ is not an eternal necessary Being, because by your Reasoning, he is necessarily emanated from, or generated by one, who alone is not the eternal necessary Being. Is this serving your Hypothesis? Is this a Fundamental in the Christian Religion? (7.) I, and I am sure all the World besides, out of this Controversy, ever thought God to be an eternal necessary Being. If this be a certain Truth, then the Father is not God, the Son is not God, nor the Holy Ghost; because the first, second, and third alone is not the eternal necessary Being in your Creed; and the Son, you say, *Serm. p. 14.* *is possessed naturally and*

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*necessarily of the same infinite Perfections with the Father*; who, you say, *Marg. p. 16.* is not alone the eternal necessary Being; yet *Marg. p. 14.* you scruple not to speak of the supreme Deity of Jesus Christ, and often in your *Marginal Note*, from *p. 20,* to *24.* Whence it might justly be infer'd, that your supreme Being is not alone the eternal necessary Being. In short, I see such Confusion in your Thoughts, and in your Language, upon this great Subject, that I must beg you, for the Honour of God and our Holy Religion, to consider this Matter more exactly.

§. 32. THERE are many particulars in your second Head, about the manner of our contending for the Faith, which I think very just and true. I pray God keep us all to a strict Observation of them; that we may avoid *all violent ways of making Proselytes*, *p. 28.* *all coercive Force against the Bodies, Estates, or civil Rights of Men*, *p. 30.* *all Imposition upon Conscience of the Words of God or Men, animated by temporal Penalties*, *p. 31.* I wish you had added, that we ought to avoid all hard Words, unjust Reflections, cruel and unfair Innuendoes, false and bitter Charges against our Adversaries, in which your Sermon abounds: but this would have been too self-denying for your Zeal. You cannot think of the *Orthodox* or their Cause without Expressi-

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ons of Bitterness and Indignation, in which you overflow, p. 5, 6, 7, 14, 19, 26, 27, 28, 33, 34, 35, 37, 38, 39, 40, 41, 42, 43, 46, 47, 48, 49, 50, 51, 52, 53, 55, 56, 61. *Let me turn the Tables upon you, and see how you will like your own words retorted upon you as Hereticks, and your Notions as Heresy. A Discourse [upon the Unity and true Doctrine of the Trinity] cannot be unseasonable, when the Foundations of our Religion are openly attack'd by some eminent Dissenting Ministers and others; and a new Sabellian or Tritheistick Faith is imposed for † Orthodoxy; and the Revivers of exploded Heresies impudently boast of Numbers, as the London and Exeter Subscribers do. It strikes one with Horror——to consider the Insolence with which some Divines treat the Divinity, and the Deity, the Supreme Deity of the Father. The common Boast is, which one would think incredible, \* that this inquisitive Age will openly maintain Tritheism: Tho this Boast is as vain as it is presumptuous. The Disciples of Athanasius (who yet are asham'd of that Name) are open Enemies to the Scripture and primitive Doctrines of \* the Divine Unity and Holy Trinity; introducing into Christianity, Errors that shake the Foundations of natural and reveal'd Religion: When such a dreadful Scene opens, and is*

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† Serm. p. 5.

\* Pag. 6.



professedly maintained by some of the most eminent  
 Dissenting Ministers, 'tis high time for others to  
 shew themselves Advocates for the Truth. Divers  
 excellent † Treatises have lately been published in  
 opposition to these growing Errors; as the Scrip-  
 ture-Doctrine of the Trinity, Primitive  
 Christianity reviv'd, and Bp. Pearson on the  
 Creed, to guard us against those seducing Spirits,  
 the London Ministers, who preach up antient  
 Heresies, &c. And the New Testament, God be  
 prais'd, continues to be read and studied thro the  
 Nation, || the only Rule of Faith, &c. yet these  
 Novellists use all Arts to alter or pervert it; \* in-  
 somuch that the Unity of God, the Foundation of  
 all true Religion, is really overturn'd by the capti-  
 vating Errors of our days; † which make three  
 coequal Gods as truly and properly in their  
 Sermons and Systems, as such a Notion could be  
 possibly express'd by any Words that Men can possibly  
 invent or use: || And they tell us, that this is a  
 necessary part of our Faith, a Fundamental of our  
 Religion, that in this we must live and die; \* they  
 tell us moreover, that Jesus Christ is our only  
 Sovereign, our only God, and supreme Go-  
 vernor, or supreme Lord, forgetting that he is  
 but one of the three Gods in their Creed.  
 These Innovators tell the World, that the  
 most expressive Characters of the Divine Su-

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† Serm. p. 7. || p. 8. \* p. 13, 14. † Marg.  
 p. 18. || p. 19. \* p. 20.

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*premac*y (they must mean, *first*, unoriginated, unbegotten, self-existent) *are ascrib'd to Jesus Christ*; and p. 26. *that the Titles and Attributes of the only Lord God, are without Limitation ascrib'd to him*; as if they intended to exclude the Deity of the first and third Persons. They talk of these sublime Matters, *and screen their real Sentiments in ambiguous and equivocal Terms, and not like the Ministers of Christ, in a free, open, and explicit manner.* When they are hard press'd, they fly to Mystery, Equivocation, or downright *Sabellianism* or *Tritheism*. They give hard Names to the \* truly Orthodox, to amuse and enrage their Adversaries; and fly to Consequences of their own drawing, as of equal Evidence with express Words, for want of clearer Proofs. † They express themselves with much Zeal against Persecution of all kinds, but that of the Tongue; reserving to themselves a Liberty, since they can do no more, to call names unmercifully. || *These false Teachers and Seducers are bold and impudent in spreading the Poison of their Doctrine all around; They blaspheme the Author and Finisher of our Faith.* \*\* All the Books of the Old and New Testament are plainly levell'd against their *Heresies* and *Blasphemies*, which sprang from *Sabellius* and *Athanasius*, if not from *Montanus*

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‡ P. 29. † P. 31. || Pag. 33, 35. \*\* P. 37.

and *Simon Magnus*. † We are told, whilst these Heresies reign every where, of the *common Faith of the reformed Churches*; as if all agreed in the same Sense and Expressions about these Points; which is far otherwise. So that the most learned Defenders of these Heresies, after all their Pains and hard Labour, find by Experience how difficult it is, to force the Scriptures with all their false Criticism, and their novel ambiguous Terms and Distinctions, invented to disguise their Errors, and confound their Readers. It greatly concerns every body therefore to watch against such lurking Deceivers who abide not in the Doctrine of Christ, but in the Heresy of *Athanasius*. I know if you charge them with his *Tritheism*, they'll immediately retreat to *Sabellius*; and when his Error is plainly prov'd upon them, they'll presently fly to *Athanasius*; always dodging between these two *Arch-Hereticks*, that they may seem to maintain the *Unity* and the *Trinity*. And so tenacious are they of their false unscriptural Notions, that were the *most primitive Fathers*, and the *Apostles* themselves now live, they would certainly be excommunicated by those *violent Hereticks*: for if any body has so much Candor and Courage as to profess himself of the Mind of Jesus Christ and his Apostles in those Points, not only the

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† Pag. 38.

|| Pag. 40.

whole Neighbourhood, but the whole Nation is alarm'd against him, and the \* Pulpits are full of tragical Outcries against some of the most learned and able Teachers of the Christian Religion, who are demolish'd by every Preacher in all Companies, to secure their Credit with ignorant furious Zealots. The remotest Texts furnish them with hard Words and Arguments, by which they inflame themselves and their Hearers, till both are ripe for every ill Word and Work against the *Orthodox*, who have little reason to be fond of Communion with *such Corrupters of the true Faith*, were it not that their religious Worship is by no means tainted like their Principles; if it were, it must be shunn'd and abhor'd by all good Christians: † *For what Communion hath Light with Darknes?* || *What Concord hath Christ with Belial?* &c. The true Religion we know is a reasonable Religion, but some of their Fundamentals are express'd in a Set of hard Words, in the Sense of which their *most eminent Writers* disagree; and yet they have the Modesty to impose them as necessary. What is not a little surprizing, is their frequently charging \*\* the *Orthodox with levelling Mysteries to their own Capacities*, which is a groundless Calumny; but on the contrary, these *Athanasians*

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\* Pag. 41, 42. † Pag. 46. || Pag. 47. \*\* Pag. 49.  
make



make very free with the *Scriptures* and the *Deity*, fixing upon both new Terms and new Notions, and damning all that refuse them. In all our History from Christ's time, I defy all the World to match the *Athanasian System* for dark Words and damning Clauses; in which there is a solemn Shew of setting forth the true Doctrine of the Divine Unity and the Holy Trinity: *but we must beware of being led away by the Sound of Words.* At first hearing one would not readily suspect their *Heterodoxy*, for they abound with Professions of adherence to these Doctrines as reveal'd in the *Scriptures*, but can't agree amongst themselves in their manner of explaining them; the *Nominal* freely and fiercely opposing the *real Trinitarian*, and the *Athanasian* as heartily despising the *Sabellian*; all eagerly contending for their own, and impugning their Adversaries Scheme with Rage and Contempt; yet in this they all agree, to demand *Assent* and *Consent* to some *blind unintelligibles*, in the meaning of which they could never yet agree themselves. They talk much of *Charity*, but are uneasy at its Restraints, when the Doctrines they hate are too hard to be confuted. The Sense of which makes them very uneasy that the World won't take their Words, but examine their Reasons, and try their Spirits. By several new Champions they have of late attack'd the

*true Scripture Catholick Faith of the Trinity, received at first in all Churches, and by all Persons, as 'tis represented by St. Irenæus, Lib. 1. adv. Hæres. but their Schemes have been mostily oppos'd by their Friends. Blind Zeal, and too great a Regard for modern Systems and Leaders, keep them in Countenance and Communion with each other: but should a time come when a fair, free, and thorough Examination of these Points shall be encouraged, which they heartily dread, their gross Errors will soon be detected, and Truth become as Catholick as their flagrant Heresy has been for some Ages. For they grant us this leading Principle, Serm. p. 56. That an Opinion is not to be held fast, because generally received and long entertain'd: It becomes us always to be open to Conviction from Scripture and Reason. But the Novelty of these Mens Opinions is a just Prejudice against them. The Faith of the Gospel has been settled long ago by Christ and his Apostles. And whilst their Writings remain, Christian Churches cannot want the means of knowing and abiding in the true Faith, tho there never had been any Councils General or Provincial. But the Orthodox have this further Advantage, besides the Holy Scriptures being fully on their side, that the Primitive Writers of the three first Centuries are their Champions; and, which shews the Power of Truth*

*than the ASSEMBLY's Catechism.* 91

Truth, *the very Heterodox themselves, Athanasius and his Followers, by Concessions and Over-sights, at unguarded Seasons, when unbiass'd and impartial, give up their own Cause, and speak as Orthodoxly as St. Peter or St. Paul.* Happy would it be for the Church of God, *if all would be content to be taught of God by his Word alone, what his Truth is, and our Faith ought to be.*

I have shewn you, Sir, how easily, and for the most part how fairly, the Severities in your Sermon may be retorted. I thank God, I can heartily forgive your Warmth; I hope more readily than you will excuse your self. And I do assure you that I most sincerely join with you in your Exhortation, p. 60. *That we pray with the greatest Fervency to the Father of Lights, that he would most effectually stop the Progress of Error, and pour forth a Spirit of Love and Meekness, and of a sound Mind, in opposition to that Spirit of Delusion, which reigns at this time in all Christendom.*

*I am, Sir, your hearty Well-wisher,*

B. C.

F I N I S.



The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the City of New York, for the year 1898.

I have been very much interested in the  
the most part of the family the Government in  
our common may be restored. I thank God  
can be really brought to your mind; I hope  
more readily than you will excuse your late  
and it is a thing you will not willingly join  
in. I am your friend, Wm. L. Garrison, W. L. Garrison  
and the cause of the oppressed.

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